THE BLESSING OF A GOOD KING.

Deliuered in Eight Sermons vpon the storie of the Queene of the South, her words to *Salomon*, magnifying [illegible] the gouernment of his famous [illegible] kingdome.

By
THOMAS GIBSON, Minister.

Eccles. 10. 17.

Blessed art thou ô Land, when thy King is the sonne of Nobles.

AT LONDON.
Printed by *Tho: Creede*, for *Arthur Iohnson*, Dwelling at the signe of the white Horse in Pauls Church-yard.
1614.


BRITISH
MUSEUM

TO THE RIGHT HONOURABLE the Lord Harington

Baron of *Exton*, *Thomas Gibſon* wiſheth all true happines, both in *this life and in the life to come.*

MY purpoſe (Right Honourable) in the dedication of theſe ſermons, was to haue ioyned your Honourable father with that worthy Citie, whereof he was a principall member, and had ſpeciall command and authoritie: which place he much reſpected and loued, and where he was againe much reſpected and honoured. The ioy and ornament of the Citie, was his name and countenance, the very report and newes of whoſe deceaſe, was the cauſe of many a watrie eye, and of many a heauie heart. But their ſpeciall comfort and

ioy is, that the Lord hath in mercy prouided ſo gratious an heire, ſo worthy a ſucceſſor, ſo vertuous a fauourer, as of all that are honeſt religious: ſo moſt of all, ſuch as haue beene the faithfull friends and intire louers of your Honourable father: who himſelfe was a louer of all learning, religion, and of all good men; a true worſhipper of God, zealous in the truth, a ſincere profeſſor & friend of the Goſpell; a fauourer of faithfull Miniſters; a worthie member both of Church and common-wealth: a faithful, dutiful, ſeruiceable, and rare ſubiect: like Moſes in faithfulnes, in meekenes and in zeale againſt Idolatrie: like Iob a iuſt man, fearing God, and eſchewing euill: like Nathaniell, a true Iſraelite without guile. Finally, a man full of grace, pietie, curteſie, humilitie, temperance, and other, both morall and chriſtian vertues. I am not able to commend him, according to his deſerts: that requires a larger diſcourſe, and it would perhaps proue an increaſe of ſorrow, which is rather to be abated then renewed. I will therefore bend my ſelfe to adminiſter comfort for ſo great a

loſſe,

losse, a losse so generall to Church and common-wealth. Friends and followers, Tenants and seruants, and for my owne part, I cannot but beare a part in sorrow for the losse of so kind a Patron and Benefactor, both to me and mine. Yet this is the vse of the prayses of the dead, not onely for imitation of their vertues, but also for the cõfort of friends aliue. And is this a small comfort, Right Honourable, that you had such a father? yea a comfort and blessing it is to be of the seed of the righteous. It is a further comfort, that you enioyed him so long till your selfe came to ripenesse of yeares, & that he died in a good age, full of daies, few of his Auncestors liued longer: and howsoeuer he left this life in a strange countrey, yet (no doubt) he died in the true faith of Iesus Christ (which he sincerely professed all his life) and in the honourable and faithfull seruice of his gratious Soueraigne the Lords annointed. It is no wonder, that old men die, rather it is a wonder in these latter daies that any liue so long. Moses in his time made account of mans ordinarie age, to be threescore yeares and ten.

Now the world decayes, and the daies of our life is ſhortned. We heare daily of the death of Infants, children, young men, yea Princes taken away in the prime and ſtrength of their yeares: what maruell then though the ancient die? when the apple is ripe it muſt needs fall; when the candle is ſpent, the light muſt needs goe out. This vſe we are to make of the death of young or old, to remember alwaies our mortall ſtate, and the vncertaintie of our life, to be alwaies readie and prepared, not to regard but contemne the luſts of the fleſh, the luſt of the eie, and the pride of life, pleaſures, honours, riches, and the vanities of this wicked world. Many moe comforts we haue againſt exceſſiue and immoderate ſorrowe for the death of our beſt and deareſt friends, as to conſider what they leaue, (a miſerable world) and whither they goe, (to the hauen of happineſſe.) The beſt ſort of the Heathen vſed three remedies againſt ſuch kind of ſorrow. Firſt, to conſider that death is common to all and vnauoydable. Secondly, that it is the end of miſerie and hauen of reſt. Thirdly, that it is likely, that the ſoules

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liue and are bleſſed. We haue the ſame and more ſure comforts. We know that our Redeemer liues, and that wee ſhall ſee him as hee is. Wee know not onely the immortality of the ſoule, but the glorious reſurrection of the body; and that thoſe that dye in the Lord are bleſſed. Nothing comes to paſſe without Gods prouidence, who is wiſe and mightie: We pray that his will may be done both of vs and in vs. It will nothing auaile vs to torment our ſelues, we are borne to dye; many thouſands are gone before vs, and we muſt follow.

Pardon my boldnes (right Honourable) in preſuming to put you in minde of theſe thinges, which (both by your own priuate reading, and publicke heauing of many worthy men) you doe already know and vnderſtand ſufficiently. Yet in my loue to your Honour, giue me leaue to adde ſome further inſtruction. It hath alwaies beene the endeuour of Sathan, the common aduerſarie of mans ſaluation, by all means poſſible, to draw all ſorts, degrees, and ages of men, from the true care and ſtudie of religion and vertue: to the effecting whereof, hee

hath from euery eſtate his pretended colours and faire pleaſing ſhewes of perſwaſion & alluremēt, perſwading the elder ſort, that it is a thing vnſeemely & vnbefitting their grauitie, to become ſchollers in Chriſts ſchoole, ſeeing their heads are filled with other matters: namely, of the Common-wealth and affaires of this world. Hee can tell the middle ſort, which are in the prime of ſtrength and witte, that it is againſt all equitie and reaſon, that ſuch ſhould bee depriued of the pleaſures and delights of the fleſh and the world. And as for the younger ſort, hee will eaſilie make make them beleeue, that it is not yet time to ſerue God, that the points of religion are too high for them, and able to dull and trouble their tender wits, buzzing into their eares that wicked prouerbe; *A young Saint, an olde Diuell.* Thus by his will he would haue none religious, becauſe he would haue none ſaued; but rather that all ſhould periſh and come to vtter ruine and deſtruction. It is a torment and vexation vnto him to ſee any well diſpoſed in religion: but if wee hearken to the counſell of God in

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his word, wee ſhall ſoone finde Sathan herein a lyer, a murtherer, a ſeducer: For the Lord chargeth all ſorts and degrees of men, to giue themſelues, and that betimes, to religion and vertue: commaunding his law to bee read and publiſhed to men, women and children. The Kingly Prophet, exhorts Kings of the earth and all people, Princes and Iudges of the world, young men and maydens alſo, old men and children to prayſe the name of the Lord. Saint Paul chargeth Timothie and Titus to teach old and young without exception. Saint Iohn writeth his Epiſtle to fathers, young men and children; therefore the youngeſt are not exempted in regard of their young and tender yeeres: Inaſmuch as God is their Creator, they are to remember him in the dayes of their youth: Seeing in their firſt entrance into the world they haue beene baptiſed into the name of the bleſſed Trinitie, and ſo haue taken vpon them the profeſſion of true religion, their proceeding and practiſe when they come to yeeres muſt be anſwerable to their beginning. Further, that age is ſlipperie, weake, dan-

Pſal. 148. 11. 12. 13. 1. *Tim.* 5. 1. *Tit.* 2. 1. 1. *Ioh.* .. 13. 14. *Eccle.* 12. 1.

dangerous, and ſubiect to many temptations, eaſilie ſeduced and ouercome by bad counſell and company: They had neede therefore betimes to bee armed with the ſhielde of faith, and ſword of the ſpirit: their witte and capacitie is then moſt freſh & pregnant to conceiue, remember, keepe, and hold good and
Eph. 6. 4. gratious inſtructions. Parents therefore are commaunded to bring vp their children in inſtruction and information of the LORD. And it is the counſell
Pro. 22. 6. of the wiſe man; Teach a childe the trade of his way, and when hee is olde he will not depart from it. Againe, yong men are ſubiect to death, and muſt appeare before the great Iudge in that day as well as other. Neede therefore haue they of due preparation. Beſides, a religious diſpoſition and behauiour in young age, will bring them credit and honour all the dayes of their life; and comfort, ioy, and peace of conſcience in old age: And what ioy, what exceeding ioy will this be to Parents, friends, Tu-
Pro. 10. 1. tors, teachers, and to all that loue and
Pro. 23. 24. 25. feare God? A wiſe ſonne (ſaith Salomon) maketh a glad father, but a fooliſh

liſh ſonne is a heauineſſe to his mother. *Luke*: 1. It is therefore ſayde of *Iohn* the Baptiſt, 14.15. that his father ſhould haue ioy of him, and many ſhould reioyce at his birth, becauſe hee was filled with the holy Ghoſt in his mothers wombe. Saint 2. *Ioh*: 4. *Iohn* writing to that noble and worthie Lady, reioyceth greatly that hee found her children walking in the trueth. And examples we haue of grace and religion in the younger ſorte: *Samuel* from his childhood was conſecrated and dedicated to the ſeruice of God.

Ioſiah was but eight yeares old when 2. *Chron*: he began to raigne in Ieruſalem, yet 34.1.2. there was neuer any before nor after *Pron*: 4. him, more vertuous and religious. *Salo-* 3.4. *mon* though moſt tender and deare in the *Mat*: 21. eyes of his father and mother: yet in his 15. young yeares was taught *diuine* and hea- 2. *Tim*. 3. uenly wiſedome. When our *Sauiour* 15. *Chriſt* came riding to *Ieruſalem* in a baſe manner, though the *Scribes* and *Phariſes* diſdained him, yet children cry, *Hoſanna* the ſonne of *Dauid*: Bleſſed is he that commeth in the name of the Lord. *Timothie* from his childhood had knowledge in the ſcriptures, being inſtructed

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by his good Grandmother *Lois*, and his mother *Eunice*, *Iohn* the *Baptiſt* grew and waxed ſtrong in the ſpirit, and *Ieſus Chriſt* being but 12. yeares old, increaſed in wiſedome, in ſtature and fauour with God and men. God will haue the firſt borne, the firſt fruits, and he that begins well is halfe his way. *Dimidium facti qui bene cepit habet*; The tree that buds not in the ſpring is dead, and ſuch as are deformed in youth, neuer proue welfauoured in age. As the arrow is firſt directed ſo it flyeth: youth is compared to the day, while it is day, let vs walke in the light, the night commeth when no man can worke. The time of youth is the ſummer time, with the Ant and Bee, we muſt prouide in ſummer againſt winter. The time of youth is compared to Harueſt, wherin men take the occaſiõ, & vſe all meanes they can, for the reaping and enioying of the fruits of the earth; if they let that time ſlip, all is loſt. He that ſleepes in harueſt is the ſonne of confuſion. *Dauid* in his youth killeth the Lyon, the Beare and great *Goliah*. *Sampſon* in his youth, killed the *Philiſtines*; let vs by our ſpirituall armour ouercome the wicked

wicked one, euen in our young time. Now beſides all this, giue me leaue (Right Hon.) to put you in remembrance of one worthie example of a noble young man; *Ioſeph* full of grace and vertue, worthie to be imitated of Kings, Princes, and Potentates. In this famous patterne I obſerue theſe ſixe vertues. The firſt is his rare chaſtitie, who being tempted to follie by his miſtreſſe, did flatly refuſe her, ſaying, How can I doe this great wickedneſſe, and ſo ſinne againſt God? He knew with *Iob*, that this was is a wickedneſſe and iniquitie to be condemned, yea that it is a fire which ſhall deuoure to deſtruction, and ſhall roote out all his encreaſe. The ſecond vertue in young *Ioſeph* which is the ground of all the reſt, is his religion, and the true feare of God in his heart. All his actions, and all his proceedings, doe ſauour of the feare of God. It was this that kept him from that groſſe iniquitie. He aſcribes the interpretatiō of dreams, not to himſelfe but to God. He proteſteth to his brethren, that he feareth God. And againe, when he made himſelfe knowne to his brethren, he ſaid, Be

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not ſad, neither grieued with your ſelues that you ſold me hither; for God did ſend me before you for your preſeruati-
45.9. on: And when his father asked him of his ſonnes; Theſe are my ſons (ſayd he) which God hath giuen me. This is the chiefe vertue in great perſons & the beſt
3. Nobilitie. A third vertue in *Ioſeph* is his faithfulnes to his Prince: He gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the corne which hee bought; not for his owne priuate vſe, but for the profit of the King his maiſter: And as he is carefull to preſerue the royall dignitie of the King, and ſeeketh the wealth of *Pharoah*; ſo hee hath a pittifull heart to the poore diſtreſſed people, and is carefull to relieue them. This is an excellent vertue in great perſons which ſerue in the Court, not to ſeeke their owne priuate gaine, but the credit and wealth of their Prince, and yet to haue louing and merciful hearts to the poore diſtreſſed com-
4. mons. The fourth vertue in *Ioſeph* is his ſeueritie and clemencie wiſely mixed together: Hee ſpeaketh roughly to his brethren, hee threatens them, and chargeth

geth them to be ſpyes; and yet his heart is full of compaſſion and loue: When they are truely humbled & know themſelues, hee doth entertaine them kindly, and receiue them with much ioy: And this is a ſpeciall vertue required of Princes and Magiſtrates. They muſt with *Dauid*, in the gouerning of their Court, Church, Common-wealth and houſe, ſtrike on theſe two ſtrings, Mercie and Iudgement. They muſt bee ſeuere and rough againſt notorious offenders, and yet their hearts muſt be full of loue, pittie and compaſſion. *Pſal.* 101. 1.

The fift vertue in noble *Ioſeph* is his patience and magnanimitie in ſuffering ſo great wrongs and iniuries: He was hardlie dealt with all by his brethren many waies, being reuiled, ſcorned, and ſold into Egypt by them; falſely accuſed by his miſtris, and vniuſtly caſt into priſon by his maiſter. In all his miſeries he poſſeſſed his ſoule with patience; and when it was in his power to bee reuenged of his brethren, he bridleth his affections, kindly entreateth them, and ouercommeth euill with goodneſſe. Oh rare example of true Chriſtian patience and courage, 5.

courage; he feedeth them, he entertayneth them, and preſerueth them that had conſpired againſt him. The laſt vertue is his kindneſſe, loue and dutie to his father; he inquireth of his brethren touching the life and health of his olde father. In time of dearth hee ſent prouiſion for him and his without money: He ſent Chariots to bring him and his familie into Egypt: Hee went to meete his father *Israel*, and preſented himſelfe vnto him, falling on his necke and weeping a good while: Hee bringeth him before *Pharoah*: Hee placed his father and brethren, giuing them poſſeſſions in the Land of Egypt, in the beſt of the land: He viſiteth his ſicke father; he fell vpon his face, wept vpon him and kiſſed him at his death: performes his will, and honorably burieth him. And to this kindnes al are bound by the law of God & nature, by the care, loue, & benefits of Parents towards them, for which we are neuer able to make ſufficient recõpence.

Theſe are the chiefe and Princely vertues in a Noble perſon, worthie to bee imitated of all the ſonnes of Nobles. Moſt worthie is that of *Ambroſe*; *Eſt bonorum adoleſcentium timorem dei habere, deferre*

Ambr. lib. off. cap. 17.

ferre parentibus honorem, &c. It is required of good yong men to haue the feare of God, to giue honour to their parents, to reuerence their elders, to keepe themselues chaste, bee humble and lowly, to loue kindnesse and shamefastnes, which are ornaments to young age: for as grauitie is commended in olde men: so shamefastnes in young men, as if it were by the gift and dowry of nature: *Isaake* a childe, fearing God, the sonne and heyre of *Abraham*, giueth such honour to his father, that hee refused not death at his fathers pleasure. *Ioseph* also, when hee dreamed that the Sunne and Moone and Starres shoulde worshippe him, yet was hee still carefull to honour his father: so chaste, that hee would not haue an vnchaste worde: so shamefast, that hee fled from his mistresse: so humble, that hee was content to serue: so patient, that hee checrefully suffered imprisonment: so readie to forgiue iniurie, that hee preferred those that sought his life. Therefore the blessing of his father fell vpon him. *Gen. 49. 22.*

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Theſe things I write (Right Honourable) not that I doubt eyther of your good education or vertuous diſpoſition; but hearing of your good beginning and proceedings in grace: my purpoſe is onely to comfort and encourage you in that good way where you are already entred. But for further direction, I referre you to the Sermons following, which I haue dedicated to your Honour, together with that worthie Citie where they were preached, and where your Honour now (to the comfort of many) doth ſucceed your worthie father in place and authoritie. The cauſe of my dedication to your Honour, is; Firſt, loue to your ſelfe, heartily wiſhing continuance and increaſe in grace, being the ſpeciall ioy, hope and ornament of our Countrey. An other cauſe is, the dutie I owe to your Honourable parents; to whom both I and mine are ſo farre obliged, that wee ſhall neuer bee able ſo much as to bee ſufficiently thankfull, much leſſe to requite them.

And thus I beſeech the Almighty God,

God, the father of all gifts, to beſtow vpon your Honour the portion of *Ioſeph*, all the noble vertues and graces that were in him; all true proſperitie and honour in this life, and an eternall inheritance in that bleſſed and heauenly Canaan, prepared and purchaſed by the blood of Chriſt, for all ſuch as truely beleeue in him.

Your Honours to command

alwaies in the Lord,

THOMAS GIBSON.

DEDICATORY.

God, the Father of all gifts, to bestow upon you Honour the portion of those all true noble virtues and graces that were in him; all true prudence and discretion in this life, and especially that measure of that blessed and heavenly Charity, prepared and purchased by the blood of Christ, for all such as truly believe in him.

Your Honours to command

in the Lord,

THOMAS CLARKE.

TO THE RIGHT worshipful M. Mayor of Couentry, the Iustices, Aldermen, Sheriffes, to all the rest of that corperation, and to all within the liberties of that Citie, which sincerely professe and loue the truth of Christs Gospel, *T: G:* wisheth all happines in this life, *and euerlasting glory, in the life to come.*

SVch is the gratious fauour & kindnes of our good & mercifull God towards his children & seruants here on earth, (Right worshipfull and beloued in the Lord) that in his loue he vouchsafeth to accept and to approue their weake seruice and workes, so that they be done and performed with honest, right, and good affections; And thus he accepteth our prayer, hearing, receiuing, almes, and other actions being weakely and vnperfectly performed

by vs. And if the Lord were not of this gratious inclination and nature, wee might be vtterly diſcouraged to doe him any ſeruice at all, conſidering the manifold wants and infirmities that are in vs. But being ſure of his fauour and acceptance, and of our owne honeſt deſires, and affections to doe more and better then wee can performe, and being ſorrie wee can doe no better: we are emboldned to performe any dutie and ſeruice to ſo good a God and louing a father, and it is his owne will and commandement that we ſhould doe ſo. Thus he ſaith to Moſes about the building of the materiall tabernacle; Speake to the childrē of *Iſrael*, that they receiue an offering for me of euery man, whoſe heart giueth it freely. Ye ſhall take the offering for me, and this is the offering which you ſhall take of them, gold, ſiluer, and braſſe, and blew ſilke, & purple, and ſcarlet, and fine linnen, and goates haire, Rammes skins coloured red, & the skins of Badgers, and the wood Shittim. From whence we are to learne, that God requireth the offerings of his people, for the building of his tabernacle, and furthering

Exod. 25. 2.3.4.5. *&c.*

thering his ſeruice: Againe, that he requireth not a compelled, but a cheerfull ſeruice; a true, ſincere, ioyfull heart and affectiō. And further we learne; that the endeuour and labour of thoſe which any way helpe the ſpirituall building, either by coſt or counſell, ſo farre as they may, is a ſeruice pleaſing to God. For we ſee things there offered be of diuerſe kinds, ſome more pretious, ſome baſe and vile. There be difference of gifts in building the ſpirituall tabernacle, ſome are endewed with gold, ſome with ſiluer, ſome with blew ſilke, and all profitable. Such as God hath giuen, ſuch we are to bring, and God will accept it. Some things God appointed, that the pooreſt might be able to offer, and no man ſhut out for want of abilitie, they may bring wood, ſtone, or at leaſt Goates haire. Euery one in his calling as he hath receiued, muſt doe his vttermoſt endeuour to further the building. Some by preaching, ſome by writing, ſome by gouernment, ſome by countenance, ſome by coſt, ſome by counſell, ſome by baſer ſeruices, which yet are accepted, if they be done with right affections. Indeed, we are to deſire

more, and the greateſt gifts of all, if we would haue them: but let vs doe our vttermoſt endeuour ſo farre as we can, and the Lord will accept it. Earneſt and affectionate is that ſpeech of a learned Father, Lord Ieſu grant that I may haue ſome monument in thy tabernacle: I will wiſh if it would be, that ſome part of that gold might come from me, whereof the propitiatorie is made; or with which the Arke is couered, or whereof the candleſticke is made; or if I haue no golde nor ſiluer, at leaſt I may be found to offer ſomething that may helpe forward the pillars and ſockets of them; or that I may haue ſome braſſe in this tabernacle, whereof the rings may be made, and other things preſcribed by thy word. O that it were poſſible for me to be one of the Princes, or to offer pretious ſtones to the adorning of the Prieſts garment: but becauſe all theſe are aboue my power, at leaſt let me finde fauour to offer goates haire in the tabernacle of God, that I be not found emptie and vnfruitfull in all.

Origen: in Exod.

A holy, gratious, and deuout ſpeech: we are all to be of the ſame minde and affection, to deſire increaſe of graces, but

yet

yet to vse those well which we haue: knowing that God will accept them being rightly vsed: yea he accepteth the meanest gifts, they are as welcome to him as the greatest of the richer sort: *Non omnes possumus esse Cesares, We cannot be all Cæsars.* To some the Lord hath giuen ten talēts, to some fiue, to some one, he accepts of the least, being faithfully vsed & employed, he accepteth & alloweth of the two mites of the poore widdow, cast into the treasurie, as well as of the great & abundant gifts of the richer sort. We are to follow this good nature of God, to take in good part that which is offered to vs with a louing mind. Thus ciuil honest men, being of good natures, do take in good part any smal thing giuē them, by those whom they know to be their friends, and would giue more if abilitie serued. Right Wor: let me entreate the same kindnes and fauour in accepting these few sermons, which are as two mites into the treasurie, in respect of the multitude of learned bookes and sermons which you daily reade and heare. I confesse, it may seeme needles and superfluous for me, the vnworthiest of thousands, to offer any such thing, to such

Mat. 25.

Luk: 21. 1.

ſuch a people, as haue ſuch ſtore and abundance, and plentie of inſtruction. It may ſeeme I ſay as needleſſe, as to caſt water into the ſea. But ſeeing many more needles things are publiſhed, and all are (as they may) to further the building of Gods tabernacle, I pray you pardon this my bolde attempt. The cauſes why I preſume to dedicate theſe my poore labours to you are theſe. Firſt, becauſe the effect and ſumme of theſe ſermons, was preached in the preſence and hearing of many of you, though I confeſſe I haue made ſince ſome additions and amplifications. Againe, becauſe abiding ſome while amongſt you, I found no litle kindnes and fauour, and I receiued much ſpirituall comfort and profite to my ſoule in many publike and priuate exerciſes amongſt you: which did cauſe me greatly to affect and loue that place, and now at laſt by this poore preſent, to teſtifie my loue and thankfulnes to you. And I doubt not but the matters handled in theſe ſermons, will be acceptable to al good Chriſtians amongſt you. And how can the doctrine of good gouernment, be vnpleaſing to that Citie, where

there

there are ſo many religious, wiſe and good gouernours? who are careſull to performe all the parts of their calling: carefull I ſay, to puniſh offenders, to countenance the good, to relieue the oppreſſed, to maintaine and defend the Goſpel of Chriſt, the preachers, and profeſſours of it. And muſt not the commendation of true wiſedome be acceptable and delightful, to ſo many friends, followers, ſonnes & daughters of wiſedome? There are no doubt amongſt you, many good and gratious hearers, receiuing the ſeede of wiſedome in good ground, vnderſtanding and beleeuing the word, bringing forth the fruits of it, ſome thirtie, ſome ſixtie, & ſome an hundred fold: Many, olde, young, rich, poore, men, women, and children, Maiſters and Dames, ſeruants profeſſing and louing the Goſpell, and greatly reioycing in it. Many ſeeking and ſearching for true wiſedome, from the true fountaine, being carefull to aske, to enquire for reſolution and ſatisfaction from the mouth of God. Many reuerencing and louing allfaithfull teachers; ſtirring vp & prouoking others to doe the like, repoſing

sing their chiefe felicitie in heauenly wisedome, desiring, thirsting, hungring after it, as the true foode of their soule; watching daily at the gates, and giuing attẽdance at the postes of the doores of wisdome, sparing neither for paines nor cost to enioy it, hating all errours, falsehood, folly, and striuing for the maintenance of the truth, & resolued to hazard goods, and life, for the defence of the Gospell. Many like *Mary*; choosing the good part which shall neuer be taken from them. Many like *Lydia*, whose hearts the Lord hath opened to giue attendance to *Pauls* preaching. Many like *Eunice*, and *Lois* the Grandmother and mother of *Timothie*, hauing a care with them to bring vp their children in the true faith. All such hearers, as I doubt not there are many such among you, must needs be glad to heare their Mistresse, their Ladie, their Princes, their mother, so highly commended & magnified. And will not this storie of so worthie a Queene, comfort and encourage all that are readie with her to bestow paines and cost, for the attaining the same wisedome, esteeming it more

pre-

pretious then all things elſe in the world? Giue me leaue therefore (right worthie Citizens) to comforte and ſet you on in the pathes of wiſdome, wherein many of you haue alreadie a long time moſt gratiouſlie and profitably walked. As for any further inſtructions and admonitions, I referre you to the Sermons following. I now end, praying heartily for you all, with the Apoſtle; That the God of patience and conſolation would giue you, that yee be like minded one towards another, according to Chriſt Ieſus; that you with one minde and with one mouth, may praiſe euen the father of our Lord Ieſus Chriſt; that your loue may abound yet more and more, in knowledge, and in all iudgement, that you may diſcerne things that differ one from another; that ye may be pure and without offence, vntill the day of Chriſt; that ye may walke worthie of the Lord, and pleaſe him in all things, being fruitfull in all good workes.

Rom. 15. 5. *Phil.* 1. 9. 10. 1. *Coloſſ.* 1. 10.

And the very God of peace ſanctifie you throughout: And I pray God that your whole ſpirit, ſoule and bodie, may

1. *Theſ.* 5. 23. 24.

may be kept blameleſſe to the comming of our Lord Ieſus Chriſt. Faithfull is he which calleth you, which will alſo doe it. Brethren pray for vs.

Yours alwaies in the Lord Ieſus,

Thomas Gibſon.

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THE PRINCIPALL matters handled in euery Sermon.

The Contents of the first Sermon.

THe ſumme of the Bookes of the Kings and Chronicles.

The excellencie of the ſpeaker: of the partie to whom theſe words are ſpoken, and the excellencie of the matter it ſelfe.

Eight marks of good hearers from the example of this Queene.

Vertue and religion is to be prayſed in any.

Againſt vaine glorie, and hunting after the praiſe of men.

Diuers opinions of men touching true happineſſe.

No perfection of happineſſe in this life, but in another.

Some deſcription of that happineſſe.

Our chiefe thoughts, deſires and affections are to be vpon that.

The Contents of the ſecond Sermon.

THe diuiſion and difference of wiſedome.

Salomons *chiefe wiſedome reuealed in*

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Salomons *chiefe wiſedome reuealed in*

the Prouerbes, Ecclesiastes, and Canticles.
True wisedome to be found onely in the Scriptures.
It consisteth in the knowledge of God and of our selues.
No perfection of wisedome in this life.
True wisedome alwaies ioyned with religion and vertue.
Three kinds of hearing the word.
The chiefe felicitie of this life, to heare and obey wisedome.
The necessitie, excellencie, and profite of diuine wisedome, and of the ministerie of it.
The vnhappinesse of such as want it, or seeke to stoppe the course of it, or refuse to heare it, or contemne & mocke it, or profite not by it.
Causes why men profit not in wisdomes schoole.

The Contents of the third Sermon.

THe vanitie of such as repose felicitie in riches, pleasures or honours.
The word of wisedome to bee reuerently and carefully heard.
We are to preferre it before all things, eagerlie thirsting after it, and reioycing in it.
We are to loue the publike assemblies, to hearken to this wisedome, read or preached, and

to deſpiſe no meanes of grace.
Wee are often in ſecret to conferre and meditate of it, and to maintayne the credit of it by godly converſation.
Wee are to hate all falſhood and follie, as enemies to wiſedome.
Wee are to loue wiſedome when it is moſt hated and perſecuted in the world.
A comfort to the true ſonnes and daughters of wiſedome.
An application to the Auditors.
The happineſſe of that Citie.
The neceſſitie and bleſſing of often and plentifull preaching.
The example of this Queene applyed to the ſhame of the Iewes and of vs.

The Contents of the fourth Sermon.

THe example of the Niniuites, *and of diuers others, alledged and applyed to the further condemnation of this our age.*
The power of diuine wiſedome.
Signes of true conuerſion in this Queene.
Salomon *a figure of* Chriſt; *but* Chriſt *more excellent then* Salomon.
Religion belongeth to all women, much more to men; and to great perſons moſt of all.

The Contents of the fift Sermon.

THe pietie of this Queene in worshiping the true God.

God to be blessed for all his benefites.

The loue of this Queene, not enuying the prosperitie of Salomon, *but ioying and prayssing God for it.*

We are specially to reioyce and prayse God for the Kingdome of Christ.

God the disposer of Crownes and Kingdomes.

All things fall in loue to Gods children.

A testimonie of Gods loue, to bee called and fitted to high places.

Gods benefites to Salomon, *and his great felicitie.*

Salomons *great and grieuous fall in his olde dayes.*

Some of the learned doubt of his saluation.

Arguments to proue his rising and repentance, and that he could not finally perish.

The great danger of prosperitie.

Great and good Princes subiect to falling.

Some begin well and end ill.

Instructions for young and old age.

The hainousnesse of vncleane lusts, and of Idolatrie.

It is moſt dangerous to match with Idolaters.
Idolatrie not to bee tollerated for the fauour of any.
We are not to be offended at the fall of Princes or Preachers.
Their bad liues ſcandalous.
Their callings and doctrines not to be contemned.
The right vſes of the falles of Saints.

The Contents of the Sixt Sermon.

A Good King is a rare bleſſing of God.
The originall of Kings, and of diuers kinds of gouernment.
The power of a King Mieſticall.
The raſhneſſe and ficklenеſſe of people, loathing and miſliking Gods ordinance.
Bad Princes are of God in wrath to a people.
Their ſinnes from themſelues, their callings from God.
Such Princes not to be reſiſted.
Such as are choſen in loue performe their duеties.
Many glorious titles of Princes in Scripture.
The like titles giuen to Miniſters.
There is great affinitie & agreement betwixt the callings of Magiſtrates and Miniſters.

Good Rulers are to defend and countenance good Ministers.
The duetie of Princes and Rulers.
They must gouerne themselues, their families and the people.

The summe of the seuenth Sermon.

THe true felicitie of Princes.
They are chiefely to regard the common good of the people.
Of lawes, of Iudges, & of execution of lawes.
All notorious offenders to bee grieuously punished.
Good vses of such punishments.
Idolaters, Heretikes, and false Prophets are to dye the death.
All to bee compelled to the outward seruice of the true God.
Comforts to Magistrates punishing offenders.
Great offences not to be remitted.
Princes are to be mercifull not cruell.
They are to comfort & countenance the good; and by kindnesse to winne the hearts of the people.

The Contents of the eight Sermon.

PRinces are to defend their ſubiects againſt forrayne enemies, and oppreſſions at home.

Priuate men are not to reuenge themſelues.

The haynouſneſſe of oppreſſion.

Two worthie patternes of Iudgement and Mercie.

Againſt oppreſſion by vſurie.

That the poore are to bee prouided for by the Magiſtrates.

Motiues to that duetie.

Caueats and comforts for the poore.

The care of religion belongeth to Magiſtrates.

Vſes of the doctrine of Magiſtrates.

Ioy and thankſgiuing for the King.

We muſt be willing to learne of any.

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THE FIRST SERMON.

1. Kings. 10. 8. 9.

8. *Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wisedome.*

9. *Blessed be the Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King, to doe equitie and righteousnes.*

THe whole scripture saith the Apostle is giuen by inspiration of God, and is profitable to teach, to improue, to correct, to instruct in righteousnes, that the man of God may be absolute, being made perfect vnto euery good worke: As all and euery scripture serueth for these holie vses, so especially these bookes of 2. Tim. 3. 16.

the hiſtorie and Chronicles of the Kings of *Iuda* and *Ieruſalem*. For here are not onely many examples of vice, and vertue, but here is deſcribed the true knowledge and worſhip of God, the confutation of Idolitrie and falſe worſhip, the true forme and patterne of all reformation of diſorders. The dutie and bleſſing of good Kings, the ruine of the wicked, the eſtate of the Church, the care and protection of God for it. Here we are taught, that God is the chiefe Monarch, the diſpoſer, the chiefe gouernor of kingdomes, that the happines of Kings conſiſteth in maintaining true religion and Iuſtice; that impietie in religion and falſe worſhip, is the ouerthrowe of kingdomes, and as the whole ſtorie is of great vſe and inſtruction to the Church: ſo eſpecially the Chronicle of *Dauid* the father, and *Salomon* the ſonne, they being the firſt Kings that God gaue to *Iſrael* next to *Saul*: yea indeed the firſt that God gaue his people in loue, men qualified with extraordinarie graces, the one a Prophet, the other a Preacher, both of them tipes and figures of Chriſt Ieſus, the true *Dauid* and *Salomon*.

Their ſtorie is large and long, as you may reade in the two bookes of *Samuel*, and

and a great part of the first booke of the Kings, and further in the first booke of the Chronicles: and the nine first Chapters of the second booke. Touching *Salomon*, in those bookes, there is set downe the fauour of God towards him, in appearing familiarly twise vnto him, the singular blessings of wisedome, honor and riches, bestowed vpon him, the care of *Salomon* in building the Temple, Gods house, according to his minde, his ioy, praise and sacrifices for the same: now this chapter in hand containeth two generall heads. First a profitable and pleasant storie of the Queene of the south. Secondly, the magnificence and greatnes of *Salomon*.

This text is a branch of the first part, and containeth a worthie commendation of *Salomon*: First commending the happie gouernment of his familie: secondly, of his whole kingdome: whatsoeuer is in these two short sentences of scripture, all is worthie and excellent, and of great force to drawe reuerence and attention, whether we consider the person that speaketh, the partie to whom it is spoken, or the matter and subiect it selfe: the speaker no simple nor base person, though the weaker vessell a woman, yet of great estate and maiestie,

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a famous, Royall Queene: the perſon to whom this is ſpoken, is no leſſe a man then *Salomon*, a moſt worthie and glorious King of *Iſrael*, beloued and choſen of God, excelling all the Kings of the earth in riches, honor, and wiſedome. A liuely tipe and figure of Chriſt Ieſus the ſonne of God, the King of all Kings, and Lord of heauen and earth. The matter and ſubiect here handled and commended, is neither riches nor pleaſure, nor the pompe, nor the glorie of the world, but wiſedome, diuine wiſedome, which ſhe ſaw and heard in *Salomon*, and for the enioying whereof, ſhe tooke ſo tedious, ſo long, and coſtly a iourney, after her conference with *Salomon*, and after ſhe heard him ſpeake ſo diuinely to her ſelfe, and other ſtrangers, to his courtiers, ſeruants and people, her heart being inamoured with loue of this wiſedome, and feeling the power and vertue of it, working in her ſoule, ſhe crieth and exclaimeth, Happie are theſe thy men, happie are theſe thy ſeruants, which ſtand euer before thee, and heare thy wiſedome, &c.

Before we come to this ſpeech it ſelfe, it ſhall not be amiſſe to ſay ſome thing of the ſpeaker, a woman, a Queene of excellent vertues; the whole ſpeech it ſelfe commends

mends her, for here ſhe ſpeaketh reuerently of *Salomon*, commending and magnifying his wiſedome; ſhe confeſſeth and worſhippeth the true God; ſhe acknowledgeth him to be the diſpoſer of kingdomes, and *Iſrael* to be his people: ſhe putteth *Salomon* in minde of the dutie of a King. She is a tipe of the calling of the Gentiles, and finally, ſhe is commended by Chriſt himſelfe in the Goſpell, as we ſhall ſee hereafter.

And though all the world, and all the Kings of the earth, ſought to ſee *Salomon* and to heare his wiſedome, yet this woman is eſpecially named, & commended, and a whole ſtorie is written of her, becauſe it was a great matter, and almoſt a wonder, that a woman ſhould take ſo great, ſo troubleſome and tedious a iourney, and it ſeemeth her zeale, and pietie exceeded all the reſt. In the beginning of this chapter, it is ſet downe whence ſhe came, namely from *Sheba*. being as Chriſt ſaith, from the vttermoſt part of the earth: that the fame of *Salomon* moued her to come, that ſhe came with a great traine, and brought with her ſweet odours, gold and precious ſtones: the end of her comming was, to proue *Salomō* with hard queſtions in matters of religion: and as ſhe ſpa-

red neither paines nor coſt, but cheerfully tooke vpon her ſo great a iourney: ſo when ſhe is come, ſhe is carefull to learne and enquire, of the true knowledge of God, to be ſatiſfied and reſolued concerning all points ſhe ſtood in doubt of: ſhe confeſſeth her ignorance, and neglecteth no occaſion to doe her ſoule good. And now after *Salomon* had anſwered all things to the full, ſhe highly commends him, ſhe ſtirreth vp his courtiers, ſubiects and ſeruants to be thankfull for ſuch a Maiſter, Lord and King: ſhe reioyceth, praiſing God for him: and after in token of thankfulnes, ſhe beſtoweth vpon him, gold, odors, and precious ſtones: ſhe could not then perfectly learne true religion in her owne countrie, *Ieruſalem* was the ſeate and ſchoole of religion, the ſcripture not being then in all tongues, as it was after in the time of the Apoſtles, therefore ſhe commeth ſo farre to learne true wiſedome, both for her priuate comfort, and the publike good of her people: and now hauing found, felt and inioyed it, ſhe both bleſſeth God the Author and *Salomon* the teacher. In this example, we are to obſerue diuers worthie notes and markes of gracious and good hearers: Firſt, in that ſhe ſeekes for wiſedome, and

ſuch

ſuch things as concerne the name of the Lord, and that from *Salomon*, who was ſo wiſe in ſo great a meaſure. Good hearers muſt follow her example, not to ſeeke for follie or fables, but for true wiſedome, and that from the true Salomon Chriſt Ieſus in his word and Goſpell: For the ſcriptures onely as the Apoſtle ſaith, are able to make vs wiſe vnto ſaluation. And the Pſalmiſt ſaith, *The lawe of the Lord is perfect, conuerting ſoules, and giueth wiſedome to the ſimple.* *Salomon* himſelfe giues this counſell, *Incline thine eare, heare the words of the wiſe, and applie thine heart to my knowledge.* Secondly, good hearers after this worthie patterne, muſt refuſe no paines, nor labor for the attaining of this wiſedome: The wiſe man will haue vs call, and crie for it, to ſeeke it as ſiluer, and ſearch for it, as for treaſures. And againe, buy the truth, but ſell it not: likewiſe wiſedome, and inſtruction, and vnderſtanding, when Chriſt was borne at *Bethlem* in *Iudea*, there came certaine wiſe men from the Eaſt to *Ieruſalem*, to ſeeke for him; this woman and they in many things are much alike, they were ſome great men, ſhe a Queene, they came to *Ieruſalem*, ſo did ſhe: they came to ſeeke Chriſt, ſhe came to *Salomon* the figure of

2. *Tim.* 3. 15. 16. *Pſalme.* 19. 7.

Pro: 22. 17.

Pro: 23. 23. *Mat.* 2. 1.

Christ: they enquire of the Priests to be satisfied where Christ should be borne: she seeketh to be satisfied of her doubts, from *Simon* a preacher: they seeing the starre leading them to Christ reioyced, she hauing comfort and knowledge from *Salomon* reioyceth also: they offer gold, Incense and Myrrhe to Christ, she offereth and giueth to *Salomon* precious things: they were a figure of the calling of the Gentiles, so was she a tipe of the same long before: they came a great iourney from the East, to seeke for Christ, she came from the South, a great and dangerous voyage to heare and enioy the wisedome of *Salomon*. *Marie Magdalen*, *Ioanna* the wife of *Cusa*, *Herod* his steward, with many others follow our Sauiour Christ to heare his sermons, the Eunuch the treasurer of *Ethiopia*, came to *Ierusalem* to worship God. It is lawful then to seeke for instruction abroad, if we lacke it at home: Merchants venter vpon the seas to farre countries for trafficke, many goe to the Indies for gold.

Luke. 8. 2.

Act. 8. 27

Such as lacke prouision at home, goe to markets and faires for it: if our cattle want foode or water, we will seeke farre and neere for them: how farre doe men runne, what paines do they take for humane learning,

ning, how carefull are they to get mony, how painefull to finde it, if they looſe it? many flie to *Rome* and *Rhemes*. not for wiſdome, but for fooliſhnes; not for truth, but for errors; not for foode, but for poyſon: many trudge many a mile on pilgrimage, to worſhip Idols, ſtockes & ſtones, yea ſome to ioyne with the enemies, to worke treaſon againſt their lawful Prince: this example will not ſerue their turne; There is a lawfull peregrination to viſit good men, to conferre, to learne artes, tongues, religion: the Iewes were commanded to goe to *Ieruſalem* ſundrie times in the yeare, but it was about the true worſhip of God. *Elkanah* the Prieſt, went euery yeare to worſhip and ſacrifice to the Lord of hoaſts in *Shilo*. S. *Paul* went to *Ieruſalem* to viſit *Peter*, and to conferre with him, the popiſh peregrinations are vnlawfull, they make it a principall part of Gods ſeruice: there is no commandement for them, they viſit dead mens bones, Images, and reliques. This ſuperſtition, as many other, was inuented many yeares after Chriſt: others trauell and take vpon them great and dangerous iournies to the hurt of bodie and ſoule.

Deut. 16.

1. *Sam.* 1. 3.

Gal: 1. 18.

But the paines and trauell of this wo-

man

Christ: they enquire of the Priests to be satisfied where Christ should be borne: she seeketh to be satisfied of her doubts, from *Simon* a preacher: they seeing the starre leading them to Christ reioyced, she hauing comfort and knowledge from *Salomon* reioyceth also: they offer gold, Incense and Myrrhe to Christ, she offereth and giueth to *Salomon* precious things: they were a figure of the calling of the Gentiles, so was she a tipe of the same long before: they came a great iourney from the East, to seeke for Christ, she came from the South, a great and dangerous voyage to heare and enioy the wisedome of *Salomon*. *Marie Magdalen*, *Ioanna* the wife of *Cusa*, *Herod* his steward, with many others follow our Sauiour Christ to heare his sermons, the Eunuch the treasurer of *Ethiopia*, came to *Ierusalem* to worship God. It is lawful then to seeke for instruction abroad, if we lacke it at home: Merchants venter vpon the seas to farre countries for trafficke, many goe to the Indies for gold.

Luke. 8. 2.

Act. 8. 27

Such as lacke prouision at home, goe to markets and faires for it: if our cattle want foode or water, we will seeke farre and neere for them: how farre doe men runne, what paines do they take for humane learning,

ning, how carefull are they to get mony, how painefull to finde it, if they looſe it? many flie to *Rome* and *Rhemes*, not for wiſdome, but for fooliſhnes; not for truth, but for errors; not for foode, but for poyſon: many trudge many a mile on pilgrimage, to worſhip Idols, ſtockes & ſtones, yea ſome to ioyne with the enemies, to worke treaſon againſt their lawful Prince: this example will not ſerue their turne; There is a lawfull peregrination to viſit good men, to conferre, to learne artes, tongues, religion: the Iewes were commanded to goe to *Ieruſalem* ſundrie times in the yeare, but it was about the true worſhip of God. *Elkanah* the Prieſt, went euery yeare to worſhip and ſacrifice to the Lord of hoaſts in *Shilo*. S. *Paul* went to *Ieruſalem* to viſit *Peter*, and to conferre with him, the popiſh peregrinations are vnlawfull, they make it a principall part of Gods ſeruice: there is no commandement for them, they viſit dead mens bones, Images, and reliques. This ſuperſtition, as many other, was inuented many yeares after Chriſt: others trauell and take vpon them great and dangerous iournies to the hurt of bodie and ſoule.

Deut. 16.

1. *Sam.* 1. 3.

Gal: 1. 18.

But the paines and trauell of this wo-

man

man is to learne diuine wisedome: teaching vs to refuse no paines in seeking for the meanes of our saluation, but to labour with all care and diligence, for the profite, the comfort, and the good of our soules.

Thirdly, a good hearer must bee inquisitiue and carefull to learne. This woman (a Queene) is not ashamed to confesse her ignorance, to aske questions, and to bee taught. The wise man saith, *Heare ô yee children, the instruction of a Father, & giue* Prou. 4. 1. *eare to learne vnderstanding.* The Apostle complaines of some women that were 2. Tim. 3. 7. euer learning, but were neuer able to come to the knowledge of the truth: There are many hearers; but fewe learners. The care of this woman, is not onely seene by her cost, and labour in comming, but by opening her heart, and moting doubtes: asking questions, conference, and reasoning with good men, are gratious meanes to further vs in the true knowledge of God.

The people must looke for the Lawe of God at the Priests mouth: The Apo- Mal. 2. 7. stles aske of Christ their maister, the inter- Math. 17. pretation and meaning of harde parables: 36. The Corinthiãs write to *S. Paul*, to be re- 1. Cor. 7. solued in certaine doubts. And heere by the

the way, obserue two notes of a good teacher in *Salomon*; they must be able and apt to teach: secondly, readie and willing, not nice, strange, and stately.

The graces of God are giuen for the good of others: the ende and vse of the ministrie, is to instruct and resolue doubts. But manie in the Church, are vnable to teach; others are vnwilling; & others both vnable and vnwilling: these are all confuted by *Salomons* example, who both abounded in wisdome, and was willing to impart it to others. He was as readie to answere, as this woman was to aske: hee was as readie to teach, as shee was to learne.

Fourthly, after her hearing and learning, she cõmends her teacher highly, and speaketh reuerently of him; So must good hearers, haue a reuerent estimation of such as instruct them from the mouth of God.

Dauid receiuing good counsell from *Abigail*, blesseth both her and her counsell: The woman in the Gospell, hearing the gratious words that proceeded out of the mouth of Christ, cried out; *Blessed is the Wombe that bare thee, and the pappes that gaue thee sucke.* 1. *Sam.* 25 32. *Lu.* 11. 27

The holie Apostle Saint *Paule* commends the Galathians for this cause, that *Gal.* 4. 14.

they

they esteemed him as an Angell of God, yea euen as Christ Iesus. In an other place, *Wee beseech you brethren, that yee knowe them that labour among you and are ouer you in the Lord, and admonish you that you haue them in singular loue for their workes sake:* And whē you feele the power and fruit of their ministrie, say with this woman, Blessed be God, blessed be such men, blessed be such seruants, which haue called me, comforted and strengthned me, happie are those people which may daily heare such wisedome.

Fiftly, she acknowledgeth the chiefe felicitie of this life, not to consist in riches, honor, pleasure, but in wisedome. So good hearers ought to esteeme it, the greatest happines vnder heauen, to haue a resident and teaching minister, expounding and applying to them, the wisedome of the true Salomō Christ Iesus. But of this point I meane to speake more largely and fully after.

Sixtly, she stirreth vp *Salomons* Courtiers and seruants, to know this their happie estate, it may be some of them scarcely acknowledged any such thing, as many careless and vnthankfull people in our daies, hauing good pastors, yet neither feele nor confesse any blessing at all: strangers can

say,

ſay, happie are ſuch a people, though they themſelues knowe no ſuch thing: good hearers muſt by this example, not onely heare the word of wiſedome, and highly eſteeme it themſelues, but ſtirre vp others to the like affectiō towards it: they would haue others partakers of the ſame graces with them, and indeed if they find it a bleſſing and comfort to themſelues, they will imparte it to others, and labour to make others partakers of the ſame cōforts with them. *Eſaiah* prophecieth, that ſuch ſhal be the zeale of the people vnder the Goſpell, that they ſhall ſay one to another, *Come, let vs goe vp to the mountaine of the Lord, to the houſe of the God of* Iacob, *he will teach vs his waies, and we will walke in his pathes.* And *Zacariah* ſaith, *They that dwell in one Cit ſe ſhall goe to another, to call their brethren* ſaying, *Let vs goe pray before the Lord, and ſeeke the Lord of Hoaſts:* Euery one ſhall anſwere, I will goe alſo. *Andrew* being called, calleth *Simon Peter* his brother, and *Philip* calleth *Nathaniel*, the woman of *Samaria*, being once acquainted with Chriſt Ieſus, calleth her neighbours, ſaying; *Come ſee a man that hath told me all things that euer I did:* ſhe had beene a companion with them in ſinne, now ſhe would haue them companions with

Eſai. 2. 3.

Zach. 8. 21.

Iohn. 1. 41. 45.

Iohn. 4.

with her in grace: this woman would haue the courtiers and seruants of *Salomon*, to cõfesse that blessing which she had found, in hauing so wise a gouerner and teacher.

Seuenthly, she reioyceth and blesseth God for *Salomons* instructions, so that is the dutie of good hearers, as to be thankefull to the men and meanes of their conuersion, so much more to God, the author and giuer of all good: as *Dauid* blessed *Abigal*, so first of all, he blessed God for her counsell. And the same *Dauid* saith to the Lord, *Psal.* 119. 7. *I will praise thee with an vpright heart, when I shall learne the iudgements of thy righteousnes.* *Psal.* 119. 164. And againe, *seauen times a day doe I praise thee because of thy righteous iudgements.* And in another place he exhorteth *Ierusalem* to praise God, as for peace and plentie, so chiefely for that he had shewed his word to *Iacob*, his statutes and iudgements to *Israel, he hath not dealt so with euery nation saith he, neither haue they knowne his iudgements, praise ye the Lord.* Our Sauiour himselfe reioyceth in his spirit, and giueth thankes to *Luke.* 10. 21. his heauenly Father for the good successe of the Gospell: when *Philip* preached in *Act.* 8. 8. *Samaria*, with great power & profit, there *1. Cor.* 14. 25. was great ioy in that Citie: the Infidel being conuerted by the preaching of the word,

word blesseth God.

Eightly, good hearers after this royall example, are to be bountifull and thankefull to their teachers, she giues vnto *Salomon* abundance of gold, sweet odours exceeding much: as you may see in the next verse following this our text. It may be some will say, that *Salomon* had no need of such gifts, hauing such abundance of wealth and riches: It is true, yet he doth accept it, and requiteth her kindnes, with precious presents, and gaue her whatsoeuer she asked; so that she went home richer then she came, richer I am sure in grace, and diuine wisedome, yet in giuing *Salomon* such precious gifts, she shewed her thankefulnes, thinking nothing too deare for such a teacher.

And though the ministers be not able to requite the kindnesses and liberalities of men, yet God is able to doe it, and he hath promised to blesse and reward all true friends and benefactors to his seruants. *Pro* 3.9. *Mat.* 10. 41.42. *Mat.* 25. 35. 2. *Tim.* 1.16. And yet the people must knowe, that they receiue from good ministers, more gaine and profit, then they doe from them: the ministers they offer and deliuer heauenly misteries, the Iewells and treasures of the word, the spirituall foode of the soule: which

which is more precious then thousands of gold and siluer, they receiue from the people onely earthly and outward maintenance, prouision and substance, for this bodie and life: and therefore the people haue no cause to grudge the maintenance of good ministers, seeing if they make their accounts aright, the gaine is theirs. The Apostle saith, *Such as labour in word and doctrine, are worthie of double honor*; That is, of reuerence and munificence. And againe, *Let him that is taught in the word, make him that hath taught him partaker of all his goods: they that sowe spirituall things, are worthie to reape temporall things.* And the Lord hath ordained, that they that preach the Gospell should liue of the Gospell: It is the law of nature, equitie and thankfulnes, that such should be maintained, being spirituall pastors, fathers and souldiers, and spending themselues as a candle for the common good.

1. *Tim.* 5. 17. *Gal.* 6. 6.

2. *King.* 4. 8. *Luk.* 8. 3. *Act.* 10: 48. *Act.* 16. 15.

The good Shunamite is kinde and liberall to *Elisha* the Prophet, not suffring him to want either foode or lodging. Holie women in the Gospell ministred vnto Christ, and maintained him of their owne substance. *Cornelius* kindly entertaineth *Peter*, *Lidea* euen constrained *Paul* and his com-

companie to come to her house: And the Iaylor conuerted, refresheth *Paule* and *Silas* his prisoners. *Actes.* 16. 15. *Actes.* 16. 34.

And thus you may plainely see in this worthie example, eight notes and markes of good hearers; Some before this Texte, some in this text, and some after: and these notes doe containe and comprehend the whole storie of this worthie Queene. And now because this whole text is a praise and commendation of *Salomon*, let vs learne from hence, that vertue and wisedome is to be commended, in whom soeuer we finde it. A man (saith *Salomon*) shalbe commended for his wisedome: and not only great personages, but the poorest are to be commended for vertue: *Better is a poore & wise childe* (saith *Salomon*.) *then an olde and foolish King, which will no more be admonished.* And againe, *Better is Wisedome then strength:* Yet the wisedome of the poore is despised. And in an other place, *Better is the poore that walketh in his vprightnes, then he that perverteth his wayes, though hee be rich.* *Pro.* 12. 8. *Ecc.* 4. 13. *Ecc.* 9. 16.

Saint *Iames* reproueth this partialitie in men, who esteeme highlie, and magnifie rich men, bee they neuer so wicked, and despise poore men: such as are chosen of God, rich in Faith, and heyres

of the Kingdome. *Those that honor mee shall*
1. *Sam.* 2. 30. *be honoured,* (saith the Lorde,) *and those that despise mee shall be despised*; God himselfe commendeth and praiseth such. He saith of *Iob* that he was an vpright and iust man:
Iob. 1. 1. one that feared GOD, and eschued euill.

Christ commendeth *Iohn* the Baptist, saying; *There was not a greater Prophet amongst*
Math. 11. *womens children. Zacharie* the Priest, and his wife *Elizabeth*, are said both by the ho-
Luke. 1. 6. lie Ghost to bee iust before God, and to walke in all the commandements of God, without reproofe. And *Simeon* is saide to bee a iust man, fearing God, and wayting for the consolation of *Israel*. And Christ, writing to the seuen Churches, Though hee hath something against most of them, worthie of blame and reproofe, yet hee commendeth anie good thing in them: Yea, he especially commendeth the church of *Smyrna*; though in persecution and pouertie, accounting it rich in grace, and spirituall treasures: So that it is lawfull, and it is our dutie to commend and praise vertue and goodnes in anie: the behauiour of good men is such as deserueth & draweth loue and praise: And this doth incourage them to go forward in goodnes, and doth prouoke others to follow their example, as the

the ſhadow doth follow the bodie, ſo Honor and praiſe doth follow vertue: ſometime the wicked doe praiſe their vertues, and are forced to commend them, and though they doe it not, yet righteous men commonly will praiſe them, and the more godly & wiſe that men are, the more praiſe they deſerue: and we muſt take heed that our praiſe be moderate, iuſt, and without flatterie, & aboue all things, we muſt take heed that we praiſe not without cauſe and deſert, that we neuer iuſtifie, nor commẽd the wicked, remembring that there is a fearefull woe pronounced againſt them, that ſpeake good of euill, & euill of good. *Eſai: 5. 20.*

Vſe. The vſe of this doctrine is for the reproofe of many, as of thoſe that are ſo blind and ſenſeles, that they cannot ſee, and diſcerne the grace of God in men: others are ſo dumbe and vnthankfull, that though they be partakers of many graces from others, which they muſt needs ſee and confeſſe, yet they are ſilent and neuer ſpeake once a good word of them: others are malitious, and doe daily carpe, depraue, diſgrace and diminiſh as much as they can, the gifts of God in his ſeruants. Againe, this reproo-ueth thoſe which hunt for glorie & praiſe, this they greatly ſeeke for and deſire,

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though they haue no care of vertue, nor
Mat:6. wisdom: these are like the Pharises, proud, vaine-glorious Hypocrites, seeking onely the praise of mē. What is more vnseemely, or more infamous, then to be desirous of glorie? the more we seeke and desire it, the lesse we shall finde it. If thou wouldest be glorious, despise glorie, and thou shalt be glorious to all: the vaine glorie of this world, is a deceitfull sweetnes, an vnprofitable labour, a perpetuall feare, and a
Bernard. dangerous preferment: vaineglorie, it flyeth lightly, it pursueth easily, but it doth inflict, not a light wound; but doth easily kill such as be blind and negligent, it is a secret venom, a subtill euill, a close plague, the mother of hypocrisie, the beginning of many vices, the rust of vertue, the mouth of holines, the blindnes of the heart; be not proud, for the praises of men, when thou knowest there are many wants and infirmities in thee, if thou seeke for praise, thou hast lost it, and thy good deeds are corrupted, let God be praised in them, and not man, who is an instrument, let the ho-
Psal: liest say, Not vnto vs ô Lord, not vnto vs,
115.1. but vnto thy name giue the glorie. What
1. Cor: hast thou that thou hast not receiued? If
4.7. thou hast receiued it, why reioycest thou

as

as though thou hadst not receiued it. The Apostle saith of himselfe, By the grace of God, I am that I am. And againe, Let him that reioyceth reioyce in the Lord, for he that praiseth himselfe is not allowed, but he whom the Lord praiseth: when we haue done al that we can, let vs count our selues vnprofitable seruants, esteeme thy self vnprofitable, & God will count thee amõgst them that are profitable: If thou wilt be great in heauẽ, thou must be small in earth, small in thine owne conceit, and thinke rather of thy manifold sinnes, both of commission and omission, rather then of any goodnes that is in thee. What a vanitie & madnes is it, to desire to be wel spoken of, praised and glorified of men, if we seeke it, we shall scarce attaine it, & when we haue it, it is worth nothing at all, being but the breath and blast of fewe mens mouthes, and vpon euery light occasion soone altred and changed: Christ himselfe was tossed too and fro with the speech of men, some said he was a Samaritan and had a diuell, others said he was a Prophet, sometimes they will make him a King, & receiue him into *Ierusalem*, with triumph of *Hosanna*, a litle after, they crie, Crucifie him, crucifie him, and preferred the life of *Barrabas*, a wic-

1. *Cor.* 15. 10. 2. *Cor.* 10. 17. 18.

Iohn. 9. Mat. 21. Mat. 27.

Mat:6. though they haue no care of vertue, nor wiſdom: theſe are like the Phariſes, proud, vaine-glorious Hypocrites, ſeeking onely the praiſe of mē. What is more vnſeemely, or more infamous, then to be deſirous of glorie? the more we ſeeke and deſire it, the leſſe we ſhall finde it. If thou wouldeſt be glorious, deſpiſe glorie, and thou ſhalt be glorious to all: the vaine glorie of this world, is a deceitfull ſweetnes, an vnprofitable labour, a perpetuall feare, and a *Bernard.* dangerous preferment: vaineglorie, it flyeth lightly, it purſueth eaſily, but it doth inflict, not alight wound; but doth eaſily kill ſuch as be blind and negligent, it is a ſecret venom, a ſubtill euill, a cloſe plague, the mother of hypocriſie, the beginning of many vices, the ruſt of vertue, the mouth of holines, the blindnes of the heart; be not proud, for the praiſes of men, when thou knoweſt there are many wants and infirmities in thee, if thou ſeeke for praiſe, thou haſt loſt it, and thy good deeds are corrupted, let God be praiſed in them, and not man, who is an inſtrument, let the ho- *Pſal:* lieſt ſay, Not vnto vs ô Lord, not vnto vs, *115.1.* but vnto thy name giue the glorie. What *1. Cor:* haſt thou that thou haſt not receiued? If *4.7.* thou haſt receiued it, why reioyceſt thou

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1. *Cor.* 15. 10.
2. *Cor.* 10. 17. 18.
Iohn. 9.
Mat: 21.
Mat. 27.

Act. 28. wicked murtherer before him. The Barbarians at the first, they count *Paul* a mur-
1. Cor. 4. therer, and presently after, they say hee is a
3. 4. God. Let vs therefore be of the Apostles minde, saying; As touching me I passe very little to be iudged of you, or of mans iudgment: No, I iudge not my owne selfe, yet am I not thereby iustified, but he that iudgeth mee is the Lord.

The praises or dispraises of men are little to be regarded; they account some iust, holie, vertuous, honest, which are nothing so; what are these men the better for the flattering speeches of men, when God & their owne consciences can tell them, that they are no such kind of men at all? but indeed prophane, vniust, vile, and naught. Some againe are accounted in the mouths of men, as wicked, and notorious hypocrites, what neede they care for these speeches, when God and their owne conscience doth witnes that they are sincere in hart, desiring to liue honestly and vprightly in the sight of God and men. The testimonie of a good conscience, is a sufficient bulwark against all false reports and slanders whatsoeuer: but the common mischiefe and poyson amongst men, is the pleasing speeches of flatterers and clawbacks, which doth feed them

them in their humours, and magnifie them to the skies, when there is litle or no cause at all: Nay, when rather they are to be blamed and dispraised. There be two kindes of persecutors saith one, first, of such as doe dispraise vs, and secondly, of such as doe praise vs: but the tongue of the flatterer doth more hurt, and persecute vs, then the hand of a persecutor: I had rather to be reproued of any, then to be praised of a flatterer: no reproofe is to be feared of him that loueth the truth, but he that flatteringly praiseth, doth erre, and confirmeth vs in error. Therefore true is that saying of *Salomon* he that rebuketh a man shall finde more fauour at the lēgth, then he that flattereth with his tongue. *Pro:* 28. 23.

And the wounds of a friend are better then the kisses of a flatterer. Therefore saith *Dauid*, Let the righteous smite me for that is a benefit, and let them reproue me, and it shall be as a precious oyle, that shall not breake my head. The desire of praise doth hinder zeale in religion, and constancie in the profession of Christ. How can ye beleeue saith our Sauiour, which receiue honor one of another, and seeketh not the honor that cōmeth of God alone. And in another place it is said, that many of the *Psal.* 141. 5. *Iohn.* 5. 44.

chiefe rulers beleeued in Christ, but because of the Pharises they did not confesse him, least they should be cast out of the Synagogue, for they loued the praise of men, more then the praise of God; It is almost an vniuersall vanitie, to be desirous to be praised when we deserue it not, and not to praise those who are worthie of praise: and this is a vaine thing, that through our ignorance oftentimes, that is concealed which is, and that is published which is not. *Laudamur mendaciter, delectamur inaniter*, we are falsely praised, and we delight in vanitie, so that they which are praised are vaine, and they which doe praise are liers: man is not to be praised in his life, which praise is a temptation and tryall vpon the earth, yet is he to be praised, who is dead to sinne, & liues to God. It is a vaine and a seducing praise, whereby the sinner is praised in the desires of his soule, yet he is to be praised who can truely say, I liue not, but Christ liueth in me, and so not he but the life of Christ is praised, the gifts and graces of God whersoeuer we finde them, are to be reuerenced, honoured, and magnified, with praise and ioy.

Iohn. 12. 42. 43.

Bernard.

And let the best take heed that they be not desirous of vaine-glorie. It is lawfull to receiue

receiue due praiſe when it is offered, and we are not vtterly to renounce and forbid it: good men are not ignorant of the goodnes that is in them, and therefore they reioyce, that God hath giuen vnto men ſuch good affections, to like ſo well of thoſe good things which they praiſe in others, and it is the gift of God to allowe and approue of his graces, and to forbid ſuch kinde of commendations, is not to will nor deſire, that the faithfull ſhould praiſe and approue thoſe things which are worthie of due praiſe and approbation. *Salomon* in this place, doth not refuſe, but accept the iuſt commendation of this woman, though it be of himſelfe in his owne preſence, and in the hearing of many other, and yet we muſt beware that wee be not moued to doe well, for the deſire of praiſe, and that we ceaſe not from doing good, though wee be reuiled, and hardly ſpoken of, and thoſe praiſes which are giuen to vs, let them not reſt nor die in vs, but let the glorie of them be referred to God, the author, and giuer, of all good gifts.

A worthie Father writeth of himſelfe, that in this reſpect he had cauſe to be much grieued, becauſe he was oftē praiſed

and

and hee could hardly auoyde the pride of heart: yet hee ſaith, that this was his comfort, that it was appointed of God, that praiſe should bee the follower of a good life: And howſoeuer *Salomon* ſaith, *Let an other man praiſe thee, and not thine owne mouth, a ſtranger, and not thine owne lippes:* yet ſometimes the Saints of God are forced to praiſe themſelues, not for vain-glorie, but for the glorie of God, the confirmation of others, and for the ſtopping of the mouthes of the aduerſaries.

Pro. 27. 2.

It is a worthy ſaying of the ſame Father, Beholde (ſaith hee,) it is found how thou mighteſt praiſe thy ſelfe, and not be proud, praiſe God in thee, and not thy ſelfe; praiſe him, not becauſe thou art ſuch a one, but becauſe hee hath made thee ſuch a one: not becauſe thou canſt doe anie thing, but becauſe he can doe ſomething in thee, and by thee.

Auguſt. in pſalm. 144

Finally, this doctrine ſerueth for the comfort of vertuous and good men, who haue ſmall comfort and commendation in the world, but rather diſpraiſe and diſcomfort, they are diſgraced and deſpiſed of the moſt: let them take this as ſome croſſe vpon them: and howſoeuer they haue not deſerued it of the world, yet it may bee God

hath

hath ſomething againſt them: and it may bee if they had the praiſe of all men, it would make them proud and high conceited; and God depriueth them of earthlie glory, that they might more carefully ſeeke heauenly and Eternall glorie. As for the praiſe of men, it is but like a feather, toſſed vp and downe by the wind, hither and thither, and therefore not to be regarded nor hunted after: Let vs content our ſelues with the teſtimonie of a good conſcience, the praiſe of good men, and ſpecially, and moſt of all, with the approbation and praiſe of God: For the Lord God is the Sunne and ſhield vnto vs, the Lorde will giue grace and glorie, & no good thing will he withhold from them that walke vprightly: the full accomplishment of theſe promiſes, and the like, ſhalbe in the great and latter day: the day of praiſe and reward, and a full recompence to euery man, according to his works, when God ſhall bee glorified in his Saints, and be made maruellous in all them that beleeue: then thoſe which by continuance in wel doing, haue ſought glorie, ſhall certainely haue honour, immortalitie, and eternall life. In the meane time wee muſt remember that God hath the diſpoſing of all tongues & hearts, and he can make our

Pſ. 84. 11.

Righ-

Righteousnes and Innocencie to shine as the light, euen in this life, to the shame of the enemie, and to our comfort and credit. But to let this passe, and to come to the maine point, & chiefe doctrine of this sentence, which was the fift note obserued of a good hearer, to repose true felicitie and happines in true wisedome: This I meane to vrge, fully, and largely, because it is expressely set downe in the text, and comprehendeth all the rest. For they which thus esteeme of it, will refuse no paines to learne and enioy it; will reuerence the teachers; will be thankefull to God and them; For the cause why few men doe desire this wisedome, but are idle, careles, and vnwilling to learne, the cause why fewe reuerence their faithfull pastors, few moue and stirre vp any other to goodnes. Fewe reioyce in the meanes of saluation, and praise God for it, but rather loath & contemne it, the cause (I say) why most hearers are profane, careles, churlish, froward, couetous, vnthankfull, and vnprofitable: the cause of all is, they do not rightly esteeme of this wisedome, they thinke basely and contemptablie of it, preferring carnall wisdome, and all worldly things aboue it.

But let this worthie woman, teach them

the

the true price, worth, & eſtimation of wiſedome: Shee accounteth them happie that enioy it; ſhe repoſeth the greateſt felicitie of this life in it: ſhe might haue ſaid, happie are you which haue ſo ſumptuous and beautifull a temple; ſuch a princely pallace, which was twentie yeares in building, ſurpaſſing all that euer was, either ſince or before: ſhee might haue ſaid, Happie are you which haue ſo glorious and famous a King, a mirrour & wonder to all the world, in pompe, wealth, and dignitie: ſhe might haue ſaide, Happy are you which haue ſuch Vineyards, Orchyards, gardens like Paradice, ſuch pleaſures and delights of all ſorts and kinds: ſhe might haue ſaid, Happie are you which haue ſuch ſtore of goodly Horſes and Horſemen, and ſuch abundance of gold and ſiluer, ſo many Targets of beaten golde, and all drinking veſſels of golde and ſiluer, being as common as ſtones in the ſtreetes; but ſhee paſſing all theſe things as nothing in compariſon, ſhe accounteth this as the greateſt Happines, to heare and enioy the wiſdome of *Salomon*; and in this her iudgment, ſhe excelleth and ſurpaſſeth many learned men, both before, & ſince her time, who haue erred & gone farre aſtray, touching the chiefe good and Felicitie of

man.

man. About that queſtion of the finall good, the Philoſophers haue kept a wonderfull coyle among themſelues, ſeeking in euery cranke and cauerne thereof, for the true beatitude, for that is the finall good, being onely deſired for it ſelfe, all their goods hauing in their attainements, a reference out of that alone: we doe not call that the finall good, which endeth goodnes, that is, which maketh it nothing: but that which profiteth it, which giueth it fulnes of perfection. Thus *Auguſtine* defineth the finall good, the ſame father, reiecting, confuting, the varietie, multiplicitie, of vaine opinions, by many Sects of the Philoſophers, he ſetteth downe the Chriſtians opinion of the chiefeſt good. If you aske vs now ſaith he, what the Citie of God ſaith to this poſition of the perfection of good and euill, It will anſwere you preſently, eternall life is the perfection of good, and eternall death the conſummation of euill. And that the ayme of all our life muſt be to auoyd this, and attaine to that other: therefore it is written, The iuſt ſhal liue by faith, for we ſee not our greateſt good, and therfore are to beleeue and hope for it, nor haue power to liue accordingly, vnleſſe our beleefe and prayer obtaine helpe of him,

De ciuit: dei. lib. 19. cap: 1.

Cap: 4.

him, who hath giuen vs that beleefe and hope that he will helpe vs: but such as *Foūd* the perfection of felicitie in this life, placing it either in the bodie or in the minde, or in both, or to speake more apparantly, either in pleasure or in vertue, or in pleasure and rest together, or in vertue, or in both, or in natures first effects; Fondly and vainely are these men perswaded to find true happines here. The Prophet scoffeth thē saying, The Lord knoweth the thoghts of men. Or as S. *Paul* hath it of the wise, that they are vaine. Some of the Philosophers haue counted vertue in a perfect life, some in the tranquilitie of the minde, some prosperitie, with vertue, some to be without sinne, and some haue counted it the best happines to die well. *Solon* being asked of *Cressus* who excelled all in riches, whether euer he sawe a man more happier thē he. He named one *Tellus* an *Athenian*, a priuate man, who had left his children and kinsefolke well brought vp and instructed, had happily ended his daies: and being asked againe, whō next to him he did thinke to be happie, he named *Cleobin* and *Bitis*, brethren, men of small estate, who were both dead, and left behinde them a great name and praise of their pietie. The King being

being angrie ſaid vnto him, doeſt thou the put me in no place of happines? Yes ſaith *Solon* I doe eaſily confeſſe that thou art a King, flouriſhing with wealth and gouernment, but yet not to be called happie, before thou doſt happily end thy life. Of all the Philoſophers *Plato* and his diſciples came neereſt to true Chriſtianitie, and in defining true happines, he determined, that the end of all good was the attaining of a vertuous life, which none could doe but he that knewe and followed God: neither is any man ſaith he, happier by any other meanes, and therefore he affirmeth, that to be a Philoſopher is to loue God, whoſe nature is incorporiall: the Philoſopher is then bleſſed when he enioyeth God, he held God to be the creator of the world, the light of vnderſtanding, the good of all actions, the beginning of nature, the truth of doctrine, the happines of life, he ſaith it muſt be a wiſe mans continuall meditation, to follow God and to be like him, that is, to be iuſt, holy, wiſe. Finally, he placeth beatitude, true bleſſednes in the life to come: theſe are diuine and heauenly points, and therefore he was called *Diuinus Plato*. and ſome thinke, that he had ſeene ſome part of the ſcripture, as Ieremiah

remiah or Geneſes.

And a man would thinke that he wrote and ſpake like a Chriſtian, and in the things aboue named, he and we doe agree, but yet he was vaine in his imaginations, and his fooliſh heart was full of darknes, being ignorant of the true wiſedome, he held diuers groſe errors, as the worſhipping of many Gods, the eternitie of the world, and denied the reſurrection of our bodies: but this we hold with him, that there is no true felicitie in this life, but in another, and therfore it is rightly ſaid, the true beatitude is vnattaineable in this life; for none liues as he liſt, but he is happie, and none is happie but he is iuſt, yet the iuſt liueth not as he liſt, vntill he attaine that ſure eternall, hurtleſſe, vndeceiuing ſtate, that he naturally deſireth, and cannot be perfect till he haue his deſire, but what man here vpon earth can ſay hee liues as he liſt, when his life is not in his owne hand, he would liue faine, and he muſt die, how then liueth he as he liſt, when he liueth not as long as he liſt, but if he liſt to die how can he liue as he liſt, that will not liue at all? and if he deſire to die, not to forgoe all life, but to change it for a better, thē liueth he not yet as he liſt,

but attaineth that by dying.

But admit this, he liueth as he liſt, and brought himſelfe to this, to deſire nothing but what is in his owne power, as *Terence* ſaith; Since you cannot haue what you would, deſire that which you may haue: yet is he not bleſſed becauſe he is a patient wretch, for beatitude is not attained except it be affected, and if it be both attained and affected, then muſt this affect needs ſurmount all other, becauſe all other things are affected for this, and if this be loued as it ought to be (for he that loues not beatitude as it ought to be, cannot be happie) then cannot it chooſe but be deſired to be eternall.

Aug. de ciuit. dei. lib. 14. Cap. 5.

Againe, earthly riches can neither bleſſe vs nor our Children with happines, we muſt either loſe them in this life, or deeme them to be enioyed after our death, by one, we cannot tell whom, perhappes by thoſe wee would not ſhould haue them: no, it is God, the minds true wealth, that makes vs happie, and this happines is in the life to come: there ſhall the Creator beſtowe all the gifts of nature vpon vs, and giue them not onely as goods, but as eternall goods, not onely to the ſoule, by reforming it with wiſedome,

Lib. 5. 18.

but

but also to the body, by restoring it to the resurrection, there the vertues shall not haue any more conflicts with the vices, but shall rest with the victorie of eternall peace, which none shall euer disturbe, for it is the finall beatitude, hauing now attained a consummation to all eternitie. We are said to be happie heere on earth, when we haue that litle peace that goodnes can affoord vs: but compare that happines with that other, and this shall be held but plaine miserie: there is health without infirmitie, strength without decay, fulnes without loathing, freedome without bondage, beautie without deformitie, abundance without want, securitie without feare, knowledge without ignorance or error, holines without sinne, Ioy without any sorrowe: Ioy I say, full, vniuersall, sufficient, eternall, what a glory and Ioy, to haue alwaies the presence and sight of God, whose beautie the Angels doe wonder at, whose light darkeneth the Sunne?

Oh blessed sight to see God, to see him in himselfe, to see him in vs, and vs in him.

Oh happie sweetnes, and sweete happines, whatsoeuer we desire we haue it, de-

ſiring no more at all, and whatſoeuer we ſhall haue, we ſhall loue, with a bleſſed loue: all things to be deſired are to be found in him, his countenance ſweete and amiable, he is ſufficient for reward, we ſhall alwaies behold him, haue and enioy him, delight in him. This is the whole good and felicitie of man, to knowe and loue him, that loued him: what doſt thou loue, oh my ſoule? what deſireſt thou, oh my fleſh? whatſoeuer thou loueſt or deſireſt there it is: If thou loueſt and deſireſt beautie, there the righteous ſhall ſhine as the Sunne, is the kingdome of the Father: If thou deſire health, and life, there it is for euer: If wiſedome, there is wiſedome it ſelfe: If true loue, then we ſhall loue God more then our ſelues, and one another as our ſelues. If thou loueſt companie, there is the beſt, all thy good friends and kindred, the bleſſed Saints, Martyrs, and Angels: If thou deſireſt honor and glorie, there we ſhall be as the Angels of God, our bodies ſhall be like the glorious bodie of Chriſt, and this mortalitie ſhall put on immortalitie: If thou deſireſt riches, there is an heritage and kingdome, that neuer fadeth away: If thou loueſt mirth, muſicke and melodie, there is a conſort of

of Angels, singing Alleluia, glory, honor, and praise be to the Lambe for euer: If thou wouldest haue certaintie, safetie, and securitie, there we are sure to loose none of these things, no enemie can assault vs, no enemie can hurt vs: the Citie of God saith a Father is eternall, no man is borne in it, because no man dieth in it, felicitie is there fullie, yet no goddesse, but a Gods gift, of this habitation haue we a promise by faith.

As long as wee are here in this pilgrimage on earth, and long for that rest aboue, the Sunne riseth not there both vpon good and bad, but the Sunne of righteousnes onely ouer the good, how great shall that felicitie be, where there shall be no euill thing, where no good thing shall be hidden? there we shall haue leisure to vtter forth the praises of God, which shall be all things in all: for what other thing is done where we shall not rest with any slothfulnes, nor labor for any want I knowe not. There shall be true honor, where no man shall be praised for error or flatterie, there is true peace, where no man suffereth any thing which may molest him, either of himselfe, or any

Aug: de ciuit: dei Lib: 5. Cap. 16.

other: hee himſelfe ſhall be the reward of vertue, which hath giuen vertue, and hath promiſed himſelfe vnto vs, then whom nothing can be better or greater: there ſhall be the great Saboth hauing no euening, there we ſhall reſt and ſee, we ſhall ſee and loue, we ſhall loue, and we ſhall praiſe: And behold what ſhall be in the end without end, for what other thing is our end, but to come to that kingdome of which there is no end: Oh moſt bleſſed, incomparable and vnſpeakeable felicitie: but this is not to be found in this preſent world, nor ſo long as we liue in this life, no perfection, no perpetuitie in earth: why then ſhould wee ſet our heart vpon the things of this world, and vpon the loue of this life? true felicitie we all deſire, but that is in heauen, in an other life: why doe we not then ſet our heart and affections aboue, and not vpon the earth, ſeeing we are ſtrangers here? why doe we not loue and long for our owne home and countrie? if our treaſure be there, why is not our heart there? why are we not rauiſhed with the deſire of our reſurrection, reſtitution, glorification, and full redemption? this is the delight and deſire

of

of the godly. Oh wretched man that I am ſaith Paul, who ſhall deliuer mee from the body of this death? And in an other place, Wee knowe, that if our earthly houſe of this tabernacle be deſtroyed, wee haue a building giuen of God, that is a houſe not made with hands, but eternall in the heauens: therefore we ſigh, deſiring to be cloached with our houſe which is from heauen. And againe he ſaith, That he deſired to be looſed and to be with Chriſt, and the bride the true ſpouſe of Chriſt, all true faithfull Chriſtians crie in their ſoule, Come Lord Ieſu, come quickly.

Rom. 7. 24.

2. *Cor.* 5. 1. 2.

Phil. 1. 23.

What a deſire had Dauid to ſeeke and ſerue God in the Temple, in the aſſemblie of Gods Saints on earth, ſaying, As the Hart bayeth for the riuers of waters, ſo panteth my ſoule after thee ô God, my ſoule thirſteth for God, euen for the liuing God, when ſhall I come and appeare before the preſence of God. And againe, O Lord of hoſtes, how amiable are thy tabernacles, my ſoule longeth, yea and fainteth for the Courts of the Lord, my heart and fleſh reioyceth in the liuing God, bleſſed

Pſal. 84. 1. 2. 4. 10.

are they that dwell in thy houſe, they will euer praiſe thee, a day in thy courtes is better then a thouſand other where: I had rather be a doore keeper in the houſe of my God, then to dwell in the tabernacles of wickednes. If Dauid had ſuch a deſire, ſuch loue, ſuch zeale, ſuch longing to the tabernacle, to the company of Gods people in the publike aſſemblies on earth, how much more ſhould our affections be ſet, and fixed vpon the heauenly tabernacle?

O Lord ſaith Dauid, How manifold are thy workes? in wiſedome haſt thou made them all, the earth is full of thy riches: he confeſſeth the abundance of Gods mercies in this world, in his workes of creation, prouidence, and preſeruation of all mankinde, and yet if all the world be ſo full of his mercies, his Church militant here on earth, hath farre greater mercies, as his word and Sacraments, election, calling, redemption, and ſanctification: ſo that we may ſay, how great is thy goodnes ô Lord which thou haſt laid vp for them that feare, and done to them that truſt in thee?

And if the earth be full of ſo many temporall

temporall and generall mercies, and the Church ſo full ſpeciall, and ſpirituall bleſſings; how full is the life to come, the kingdome of heauen, of all perfect, glorious and heauenly bleſſings? Indeede the holy meetings of the Saints, worſhipping and praiſing God truely, according to his worde, hath ſome reſemblance and ſhadow of our eternall happines in heauen, and our felicitie there, muſt begin in this life: and there is a way and meanes to leade & bring vs thither. And of this happines ſpeaketh this worthie woman in this place, and our thoughts and meditations may applie this ſentence further: For if ſhee eſteeme and account the ſeruants and Courtiers of Salomon to bee happie, becauſe they enioy the ſight and preſence of ſo glorious a King; Are not we to eſteeme it as the beſt, & moſt perfect happines, to enioy the preſence of Chriſt, the true Salomon, and to bee with him in his houſe, in euerlaſting glorie?

Ieruſalem, the citie of God, the beautie and ioy of the world, the temple of Salomon, moſt glorious and beautiful, his owne houſe, and Pallace, moſt ſumptuous, coſtly, and pleaſant: So that happie might they be counted which were citizens of ſuch a Citie, which might worſhip God in that Temple,

ple. And indeed many came farre & neere to their great coſt and paines, to offer ſeruice to God in that place: and happy might they ſeeme to be, which liued and dwelled in ſuch a Pallace: but all theſe were nothing in compariſon of that Citie, of that Temple, of that Pallace, whereof wee ſpeake: Thoſe were earthly, outward, mutable, and tranſitorie, and ſubiect to ruine & deſtruction: theſe are Celeſtiall, durable, and euerlaſting. Our Pilgrimage being ended, we ſhall be indeed citizens of that heauenlie and holy Ieruſalem, which ſhall be all of pure golde, like vnto cleare criſtall, hauing the foundations of the Walles garniſhed with precious ſtones, the gates of Pearles, which hath no need of Sunne or Moone to ſhine in it, becauſe the brightnes of *GOD* ſhalbe the light of it, and the Lambe himſelfe ſhall be the Candle of it: no defiled thing ſhall enter into it; Oh how happie ſhall the Citizens bee, that ſhall liue in ſuch a Citie? And thus S. Iohn, by the deſcription of the moſt rich and precious things of the world, layeth out vnto vs the value, glorie, and maieſtie of that felicitie, prepared for vs in heauen. In this miſerable life, full of ſorrowes and cares, all ſorts of men, yea, moſt wicked men, haue many commo-

dities,

dities, pleaſures, and delight. What happines and ioy then, ſhal the friends of God, and all good men haue, in that life, of all true ioy and happines.

Heerevpon ſaith a Father, in the ſecret ſpeech of his ſoule with God; O Lorde, If thou for this vile bodie of ours, giue vs ſo great and innumerable benefites, from the Firmament, from the Aire, from the Earth, from the Sea, by light, by darknes, by heate, by ſhadowe, by deawes, by ſhowers, by windes, by raines, by Byrdes, by Fiſhes, by beaſts, by Trees, by multitude of hearbes, and varietie of Plants, and by the miniſterie of all the Creatures; O ſweete Lord, what manner of things, how great, how good, and how innumerable are thoſe which thou haſt prepared in our heauenly countrey, where we ſhall ſee thee face to face. If thou doeſt ſo great things for vs in our priſon, what wilt thou giue vs in thy Pallace? If thou giueſt ſo many things in the worlde, to good and euill men together, what haſt thou layde vp for only good men in the worlde to come? If thine enimies and friendes together, are ſo well prouided for in this life, what ſhall thy onely Friends receiue in the life to come? If there be ſo great ſolace in theſe dayes of teares,

teares, what ioy ſhall there bee in that day of marriage? If our Iayle containe ſo great matters, what ſhall our countrey and kingdome doe? And as there is no ende of thy greatnes, nor number of thy wiſdome, nor meaſure of thy benignitie: So is there neither end, nũber, nor meaſure, nor nũber of thy rewards, towards thẽ that loue & fight for thee. We may ſooner ſet downe, what that felicitie is not, then what it is: there is no death, no ſorrow, no wearines, no hunger, no thirſt, no pouertie, no infirmitie, no corruption; all is good, and greatly, and excellently good: yea, and ſurely, and contially good. All offices and callings, both of Church and cõmon-wealth, do there ceaſe: there is an end of our Faith, hope, patience, prayer, ſacraments, there is an end of originall & actuall ſin, of all miſeries both of bodie & ſoule; of naturall life, & the meanes of it: God ſhalbe vnto vs, King, Prince, Father, riches, life, & glorie; yea, all things, and ſuch a heap of happines, that as ſundry veſſels caſt into the middeſt of the Sea, are full of water, ſo as they cãnot neither want, nor haue more; So the Sea of the Deitie, being all things in all vs, we ſhall be filled and ſatisfied with life and glorie: ſo as wee can neither want, nor receiue more. Then

ſhall

ſhall wee not onely taſte how ſweete our God is, but wee ſhalbe filled, & throughly ſatiſfied with his moſt wonderful ſweetnes. A chiefe part of our felicitie, ſhall be then to ſee Chriſt, our brother, head, and Bridegroome, exalted in his diuine Maieſtie and brightnes. This is their happines, that they may be with him, and behold his glorie, this is the fulneſſe and perfection of their ioy. *Iohn. 17. 24.*

O heart, humaine, poore, and needie, ô hart exerciſed with miſerie, & almoſt cõſumed of them, what ſhuld thy ioy be, if thou hadſt the full enioying of the abundance of theſe good things? Aske of thy ſoule, if thou were capable of the joy which thou ſhuldſt feele of one ſuch felicitie? but if beſides, anie other whome thou loueſt as thy ſelfe, ſhould enioy the ſame happines with thee, ſurely this ſuperabounding ioy which thou ſhouldſt feele of thy own happines, ſhould it not be twiſe doubled, for the glorie and ioy of him whome thou loueſt as thy ſelfe: and for whoſe hahpines thou ſhouldſt be as ioyfull as for thine owne? Now if there were two, three, yea, a great number enioying the ſame happines with thee, whom alſo thou loueſt, as thy ſelfe, thou ſhouldeſt feele as much ioy for the happines of each

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of them as for thine owne; what shall this be in this perfect Charitie, when wee shall loue all the blessed Angels, and the Elect, louing euery each one of them, euen as our selues, and being no lesse ioyfull of the felicitie of eache of them then of our selues? Surely, if neuer a one of the Elect shall be capable of his owne Ioy, for the greatnes of it, how shall hee be capable of so many ioyes, for the happines of so many of the Elect, for whome he shall feele as much ioy as for his owne.

What a Ioye shall it be, to see such an honourable and innumerable companie in ioy with thee? As, Angels, Archangels, Patriarkes, Princes, Prophets, Apostles, and Disciples of CHRIST, Martyrs, and Saints of God, but yet the greatest ioy of all is, to behold the glorie of Christ, whom wee shall loue more then all these; Yea, more then our selues; wee shall then see him and know him as he is, and so loue him according as hee is.

Oh, blessed and glorious societie; ô holy Feast; ô delectable dainties; where there is no loathing, but all satietie, and fulnes; Hee whome wee shall see is wholie sweete, wholy healthfull, wholy pleasant, and to be desired; In him the fulnes of gra-

ces

ces is; the vniuersalitie of mercies; the foũtaine of Pietie, which cannot be dried vp.

O Veritie, Charitie, Æternitie, ô blessed, and blessing Trinitie; O Veritie, the countrey of Pilgrimes, the ende of banishment; Thou art true libertie, thou art Life, thou art Glorie, thou art sufficiencie, thou art perfect blessednes, whollie ioye, and the rest of all blessed Spirits.

O Ioy aboue all Ioyes, passing all ioy, and without which there is no ioy; When shall I enter into thee? when shall I enioy thee? to see my God, that dwelleth in thee?

O euerlasting kingdome, and Kingdom of all Æternities; O light without ende; O peace of God, which passeth all vnderstanding; in which the soules of Saints doe rest with thee, and euerlasting ioy is vpon their heads; they possesse ioy & exultation.

O how gracious a kingdome is thine (ô Lord) wherein all Saints doe raigne with thee? adorned with light, as with Apparell, and hauing crownes of precious stones on their heads; O kingdome of euerlasting blisse; where thou (ô Lord) the hope of all Saints art, and the Diademe of their perpetuall glorie; Reioyce them on euery side with thy blessed sight, in this kingdome of thine, their infinite ioye, and Mirth without sadnesse, health without sorrowe, *Augus.*

life

life without labour: light without darkenes: felicitie without abatement: all goodnes, without any euill: where youth flourisheth, that neuer waxeth olde; life that knoweth no ende; beautie that neuer fadeth; loue that neuer cooleth; health that neuer diminisheth; ioy that neuer ceaseth; where sorrow is neuer felt, complaint is neuer heard, matter of sadnes is neuer seene; nor euill successe is euer feared; for that they possesse thee ô Lorde, which art the perfection of their felicitie: If God would graunt thee to enioy this felicitie but halfe an houre, thou wouldest contemne a thousand worlds to haue it, especially to haue it for euer. And though this world were indeed very good, & the things of it, of great waight and price, and that thou mightest enioy it, in health, safetie, and honour, yet shouldest thou esteeme it as ridiculous and vaine, in respect of that most happie fruition of God: How much more being as it is, most vile, base, vncertaine, transitorie, shouldest thou despise the greatest Treasures or pleasures of it? in comparison of that Felicitie, that is, the greatest and most true good, which is receceiued from the Creator himselfe, and not from the creature: the which if wee doe once receiue,

none

none can take it from vs, in compariſon of which, all ioy is ſorrowe, all pleaſure is paine, all ſweetnes is ſower, all beautie is filthines. His countenance is pleaſant, his words ſweete, his face delectable to looke vpon: Yet there we may alwayes beholde him, there wee may alwayes haue him, and delight in him. This is the chiefe & whole felicity of man, to know, and loue his louer: Hee that is ſure of this, will ſell all that hee hath to get this treaſure: will count all the things of this life droſſe and dung in compariſon of that. The hope and aſſurance of this, hath made the Saintes of God to contemne the worlde, to mortifie the fleſh, to to hũble their ſoules, to fight againſt temptations, to endure reproches, ſcoffings, and torments, and to die cheerfullie and willingly, hauing reſpect to the crowne of glorie, the place of pleaſure, euerlaſting life.

This made Moſes to refuſe to be called the ſonne of Pharaohs daughter, & to chuſe rather to ſuffer aduerſity with the people of God, then to enioy the pleaſures of ſin for a ſeaſon, eſteming the rebuke of Chriſt, greater riches then the treaſures of Egipt; Many would thinke this a foolſh refuſall, & a fooliſh choyce: but the cauſe that moued him followeth, he had reſpect to the recõpence

Heb: 11. 24 25. of reward. Againe, he forsooke Egypt and feared not the fiercenes of the King, for he endured as he that saw him, which is in visible; I haue beene long, and large in this point: but pardon me, I cannot content and satisfie my selfe, and the matter is waightie and of great importance, and the chiefe end of our creatiō, of our calling, redemption, and sanctification, and yet few doe regard it. Oh, that all which I haue said, might drawe our hearts from the vanities of the world, to settle and fixe them vpon eternall happines: This text indeed speaketh of that chiefe happines, which may be had in this life, and is a meanes whereby we may come to the other: yet this is a consequent of that, and the first degree of life eternall in this life. Besides, that there may be some fit resemblance and illusion, betwixt the glory, happines, and wisedom of Salomon, and of Christ: so that in the closet of our soules, we may say to our Sauiour in these words, Sonne of God, Sonne of Dauid, the true Salomon, the King of that heauenly Ierusalem, the King of peace and glory, happie are thy seruants and Saints in heauen, the Citizens of that Citie, the worshippers of that Temple, the attendants and inhabitants of that pallace, which

which doe alwaies behold thy maieſtie, thy holines and wiſedome. If this woman admired the order in Salomons houſe, the glory and beautie of his pallace, and his wonderfull wiſedome, how admirable is thy glory, beautie, and wiſedome in the heauens? If ſhe count them happie which enioy theſe things, how happie are they, which enioy thy preſence, in thine eternall kingdome? and are they not moſt happie which haue left a noyſome filthy priſon, to enioy a pallace: that haue paſt from the turbulent ſea, to a moſt ſafe heauen of reſt? are they not happie, which haue left all toyle and labour, and be now at eaſe? and are they not happie which haue ended their pilgrimage, and are now at home in a pleaſant countrie, in that bleſſed land of Canaan? and though their bodies be ſtill in their graues, ſubiect to duſt and rottenneſſe, yet are thoſe bodies happie in compariſon of ours, they being exempted from ignorance, incredulitie, from miſtruſt, from couetouſnes, ambition, enuie, hatred, feare, terror, luſt, and other ſinnes.

Oh ſweet Ieſus, direct and leade vs in the way to true happines, that wee may be happie with them. We haue many hinderances, many enemies to keepe vs from that

Æternall Felicitie; but thou art the way, the Truth, & the life: guide vs right, keepe vs from error, leade vs to life Eternall: And good Lord, remember vs, with the fauour of thy people, visite vs with thy saluation, that we may see the felicitie of the chosen, and reioyce in the ioy of thy people, and glorie with thine inheritance; giue vs sweet Lord, the beginning of that true happines; that so we may be happie here, and hereafter happy for euer. Giue vs sauing knowledge, peace of conscience, the guidance of thy Spirit: that so heere we may haue thy Kingdome of grace, and after this life, thy Kingdome of glorie.

Without controuersy these are one of the greatest Sermons THE
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THE SECOND SERMON.

THough all men naturallie desire to bee happie, yet most doe faile and erre in the defining of true happines: Some reposing it in one thing, some in another; but fewe or none truely iudging what it is; We haue heard already, that ther is no true perfect happines in this life: but the true Felicitie is to be sought for, desired, and wayted for in the life to come; yet there is ameanes to come to that, and there is a kinde of Happines in this life, the which this holy woman doth repose & fixe in true wisdom; of the which now we are to speak in such manner and measure, as God shall vouchsafe grace vnto vs. There is the wisedome of the worlde, and the wisedome of God: a wisedome humane, and a wisdome

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diuine: Humane wiſedome, containeth the knowledge of Artes and liberall Sciences, the politique gouernment of the Commonwealth, and families, and the knowledge in Trades and handie-craftes. All theſe, yea the leaſt of theſe, are the ſpeciall gifts of God. And therefore the Lord ſaith to Moſes, Beholde, I haue called by name Bezaliel, the ſonne of Vri, the ſonne of Hur, of the Tribe of Iudah, whome I haue filled with the ſpirit of God, in wiſedome, and in vnderſtanding, and in knowledge, and in all workmanſhip, to finde out curious workes, to worke in gold, and in ſiluer, and in braſſe: Alſo in the arte to ſet Stones, and to carue in Timber, and to worke in all manner of worke-manſhip; And beholde, I haue ioyned with him Aholiab the ſonne of Ahiſamah, of the tribe of Dan; and in the hearts of all that are wiſe hearted, haue I put wiſdome, to make all that I haue commanded thee.

Exod. 31. 1, 2, 3, 4, 5, 6.

By the which place wee may ſee, that wiſedome and skill to doe ſuch workes, is the gifte of GOD; and the wiſedome of God doth not take away, or ouerthrowe the wiſedome of the worlde, in Sciences, gouernments, or Trades; but rather it doeth helpe and cure the errors and faultes that

that are in, humane wiſedome; the preſeruation of Kingdomes, and Cities, conſiſteth in peace, iuſtice, and mercie: but all theſe are commended, and commanded in the Goſpell. All ciuill vertues, as Chaſtitie, Temporance, Iuſtice, Fortitude; are made better by the Goſpell.

What is the ouerthrow of Kingdomes, and of Countreys, but notorious vices and ſinnes? As Prophanenes, Atheiſme, Idolatrie, diſobedience, Murthers, Adulteries, and ſuch like; but Gods wiſedome doth reproue, contemne, and ouerthrow all ſuch vices.

There are ſome things common, betwixt humane and diuine wiſedome; as in both there are proofes, from cauſes and effects; things neceſſarie, and things profitable, are diſtinguiſhed; arguments are diſpoſed in iuſt order, and in fit wordes; in both, there are definitions, diuiſions, collections, but yet great difference betweene humane and diuine wiſedome.

The one doth follow the light of nature, the other is guided by the Spirit, and by Faith.

The one doeth drawe her principles from the Sences, from Obſeruation, and Experience: the other doeth altogether,

wholie and onely reſt vpon the worde of God. The one doth diſpoſe of ſpeeches and actions, according to the nature of the hearers, and buſineſſes; The other, is alwayes like her ſelfe: laying open the ſinnes of men, and the wrath of God againſt them; offering CHRIST and his benefites to all beleeuing, and repenting ſinners: and finallie, vrging amendment, and newnes of life. This is the ſumme and courſe of Gods wiſdome without alteration. Againe, the wiſedome of the world, doth deuiſe & vtter eloquent ſpeeches, and fine ſentences: the wiſdome of God, doth vſe fit, graue, ſimple, & plaine words: the other doth boaſt it ſelfe, & doth lift vp the mindes of men, this doth humble and caſt them downe.

Now ſeeing there are ſo many and great differences, how can they agree together, and euer be reconciled? And therefore the wiſedome of God, accounteth the wiſdom of the world fooliſhnes; and the Lord ſpeaketh baſely of the wiſdome of this worlde, eſteeming & counting it meere fooliſhnes. And yet there is a lawfull vſe, of ciuill wiſedome in this life, but in the life to come, it hath no vſe at all: this heere is not to bee contemned, but may bee vſed; and hath many

many commodities in this world, but it doth nothing profit to saluation: it must not meddle with Gods wisedome, to check or controule it, but rather submit her selfe to it, as a seruant and hand-maid, and to keepe her selfe within her owne compasse and limits; and yet this wisedome hath her worthinesse and excellencie, it is more excellent then riches, pleasure, or strength; for what are all these without wisedome? and therefore the Wise man sayeth, That wisedome is good with an inheritance, and excellent to them that see the sunne: his meaning is, that heritages, goods & lands, are the gifts of God, but wisedome is farre more excellent, and may be without them: but riches or pleasures without wisedome, will doe vs more hurt then good. Againe he sayeth, Wisedome shall strengthen the wise man more then ten mightie princes that are in the citie. Yet most doe glorie in riches, and hunt after pleasures, and few regard humane wisedome and learning: moe are foolish, simple, and sottish that way, then wise. Great good and profit comes by the knowledge of naturall things, for they doe publish the praise of the Creator, and from them we may learne to know the Creator: The heauens declare the glorie of God, *Psal.* 19. 1.

God, and the firmament ſheweth his handie worke. But this knowledge is ſufficient to make men excuſable, but not ſufficient to ſaluation. But all ciuill & humane wiſedome is but a ſhadow, in reſpect of true wiſedome, which doth excell al other, as the heauen doth excell the earth: this commeth and proceedeth from the holie of holieſt, as it were from the kings ſecret cloſet; the other from the common treaſurie, as it were from the outward courts of the kings pallace: true wiſedome is beſtowed onely vpon Gods friends, the other vpon his enemies alſo. It may be demaunded then of what wiſedome this woman ſpeaketh, which ſhe calleth the wiſedome of Salomon, and counteth them bleſſed that heareth it. It is true that Salomon excelled in the knowledge of naturall things, of liberall ſciences, and of publicke & priuate gouernment. It is ſaid before in this booke, that God gaue Salomon wiſedome and vnderſtanding exceeding much, and a large heart, euen as the ſand that is on the ſea ſhore: & Salomons wiſedome excelled the wiſedome of all the childrē of the Eaſt, & al the wiſedome of Egypt, for he was wiſer thē any man, & he was famous throughout all nations round about. But this woman

1. King. 4. 29. 30. 31.

man came to be instructed and satisfied, in things concerning the name of the Lord: she came to Ierusalem where was the Law, the Temple, & Salomon: she had no doubt at home many Philosophers, many wise & learned mē, which could sufficiētly instruct her in the knowledge of naturall & worldly matters, but they could not satisfie her, in her doubts cōcerning religion. Againe, the effect & power wrought in her heart by this wisedome, driueth her to great admiration, she reposeth felicitie in it, it wrought in her grace & religion, confessing & worshipping the true God, and acknowledging Israel to be Gods people. No wit of man, no ciuil or humane wisedome, hath any such power to worke such a worke. Now that Salomon was a Prophet, & full of diuine wisedome, his works extant amongst vs doe proue it: I meane his three worthie bookes of the Prouerbes, Canticles, & Ecclesiastes, which are Canonicall, and his true bookes in the Hebrew Canon. I pray you consider with me the summe of the diuine matter contained in those bookes: The Prouerbes are most excellent, not humane, but diuine: all nations and tongues haue their peculiar prouerbs, sentences, and wittie counsels, in fewe words, setting out great matter.

There

There be ſentences of Plato, Ariſtotle, Plutarch, Seneca, but there is great difference betwixt the Prouerbes and ſentences of the wiſeſt Gentiles, and Prouerbs of Salomon, for the other they are knowne in nature: and many of them are prophane, and filthie, contrarie to faith and charitie; but theſe are Propheticall, ſacred Scripture, inſpired by the Holy Ghoſt: they containe many things, which humane reaſon is not able to ſee nor comprehend: they commend the word of God, and teach true wiſedome, how we may attaine to it, and ſtirre vp all to ſeeke and follow it; they teach vs faith and pietie, the true worſhip and feare of God, the true loue of God and our neighbour: they are full of precepts and exhortations, full of graue counſell, and ſweete conſolations; they informe all men in the ſeuerall duties of their callings; they commend vertue, and forbid vice; they ſet downe rewards for the godly, and puniſhments for the wicked; they ſpeake of Chriſt, the wiſedome of wiſedome, the wiſedome of the Father. The Canticles, intituled, The Song of Songs, the moſt excellent and holie Song, is no vaine nor idle booke, of wanton loue, as carnall men may falſely conceiue and imagine,

Prou. 8.

Prou. 9.

gine, but it is altogether myſticall, ſpeaking of the ſpirituall loue of Chriſt and his Church. And thus writeth one of this booke: The Canticles (ſayeth he) is a certaine, ſpirituall, and holie delight, in the Mariage of the King and the Queene of this heauenlie Citie; that is, Chriſt and the Church: but this is all in myſticall figures, to inflame vs the more to ſearch the truth, & to delight the more in finding the appearance of that Bridegroome, to whom it is ſaid there, Trueth hath loued thee: and of that Bride that receiueth this word, Loue is in thy delightes. As for the booke of the Eccleſiaſtes, it doth intreate of the ſame argument we haue now in hand, of the chiefe felicitie of man in this life, that it is not in humane wiſedome, nor in pleaſure, nor in vertue, if it be conſidered as it is in it ſelfe, nor in any publique or priuate ſtate of life. Againe, he ſheweth what is true felicitie, namely, to feare God, and to worſhip him with a true and vnfaigned heart. This booke maketh nothing for Epicures and Atheiſts, though hee ſeeme to ſtirre them vp to eating and drinking, and to reioyce, as though this was the chiefe felicitie of man in this life.

Aug. de ciuit. dei lib. 17. cap. 20.

S. Auguſtine applieth that in the place before

before alledged, to ſpirituall eating and drinking, & to the participation of Chriſts table. For he ſayeth, The Preacher cannot meane of carnal eating, becauſe in an other place of that booke he ſaith, It is better to goe to the houſe of mourning, then to goe to the houſe of feaſting: becauſe this is the end of all men, and the liuing ſhall lay it to his heart. Againe, the heart of the wiſe is in the houſe of mourning, but the hearts of fooles are in the houſe of mirth: yet ſometimes it may be, and it is moſt likely, that he ſpeaketh not in his owne perſon, but in the perſon of Epicures, not allowing their ſpeech nor practiſe. For doth he not ſay of laughter and pleaſure, Thou art mad? And doth he not in an other place ſcoffe and threaten yong men for their vaine delights and pleaſures, ſaying; Reioyce ô yong man in thy youth, and let thy heart cheare thee in the daves of thy youth, and walke in the wayes of thy heart in the ſight of thine eyes, but know, that for all theſe things God will bring thee to iudgement. And preſently after he giueth him this counſell, Remember now thy Creator in the dayes of thy youth. And ô ye Atheiſts, Epicures, and Libertines, marke and remember the concluſion of that booke, as he began,

Eccle.2.

Eccle.12.

began, ſo he endeth, crying and repeating, Vanitie of vanities (ſayeth the Preacher) all is vanitie: and the laſt word of his booke are theſe, Let vs heare the end of all, Feare God, and keepe his commandements: for this is the whole dutie of man, for God will bring euery worke to iudgement, with euery ſecret thing, whether it be good or euill. This is the chiefe wiſedome of Salomon, which is extant, written and recorded for the inſtruction of all poſterities: this is true and diuine wiſedome: and though it was not then written when theſe words were ſpoken, yet the ſame or the like he taught this woman, ſhe receiued & beleeued it, and with great ioy doth heere, commend, and magnifie it. Therefore true felicitie conſiſteth in true and diuine wiſedome, which was vnknowne to the Philoſophers, for their wiſedome was earthlie, falſe, and contrary to it ſelfe: and as there is one Creator and gouernor of the world, one God, one truth, ſo there muſt needs be but one true wiſedome, becauſe whatſoeuer is true & good, it cannot be perfect, except it be ſingular. And therefore it is worthilie ſaid, All the wiſedome of man conſiſteth in this one thing, that he know and worſhip God: this

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is our doctrine, this is our sentence, and therefore with as high a voice as I can, this I testifie, this I proclaime, and this I denounce, this is that which all the Philosophers in their whole life sought for, but could neuer finde nor comprehend it, because they held a false religion, or else vterly ouerthrew religion: let them therefore goe, which haue troubled the life of man, for what should they teach, or whom should they instruct, who haue not instructed themselues? whom can the sicke man cure, or whom can the blind rule or guide? shall wee tarrie then till Socrates know any thing? till Anaxagoras finde light in darkenesse? or shall we stay till Democrates draw out the truth? or till Empedocles dilate the paths of his minde? or Arcesilus and Carneades perceiue and vnderstand? Behold a voyce from heauen teaching the truth, and shewing to vs light more cleare then the sunne it selfe. Why are wee iniurious to our selues, and so slow to receiue wisedome? How manie worthie men haue spent themselues in seeking, and yet could neuer finde? He that will bee wise and blessed, let him heare the voyce of God, let him learne righteousnesse, let him contemne earthly things,

Lactan. lib. 3. de fal. sap. cap. 6.

things, receiue heauenly, that ſo he may attaine to the beſt and greateſt good, to the which hee was borne, caſting a ſide all other religions: Let vs come to the true religion and wiſedome, this true wiſedome conſiſteth in the knowledge of our ſelues, and in the knowledge of God, this is the height of wiſedome, in compariſon of which all knowledge is ignorance, and if thou hadſt the perfect knowledge of all Arts and Sciences, what would it profit thee if thou knowe not thy ſelfe: thou wandreſt abroad, and thinkeſt thou knoweſt many things, and yet are blinde at home: But ô bleſſed ſoule which is filled with wiſedome of God, and happie is he who deſireth to be wiſe in Gods ſight, for one little drop of this true wiſedome, is more worth, then a riuer and ſea of worldly wiſdome: In all the creatures the Lord doth ſhew his wiſedome and power, but moſt of all in man, creating him after his owne Image and likenes: many knowe many things, and yet knowe not themſelues: they ſee others and paſſe by themſelues: the better thou doeſt knowe thy ſelfe, the better thou ſhalt knowe God. Set before thine eyes the miſerie of thy body, and the ſhortnes of this miſerable life, and ſo thou

ſhalt come to GOD; thou muſt beginne with the knowledge of thy ſelfe: this will humble thee, and make thee feare God. If thou wilt knowe what thou art, looke thy ſelfe in a glaſſe: The glaſſe of a man, is an other man; If an other be earth, duſt, and wormes, ſuch a one art thou, bee thou neuer ſo Riche, or Honourable. If thou wilt ſee what thou art, looke vpon a man, (not aliue, but deade) what hee is, ſuch were his predeceſſors, and what they are, thou ſhalt be the ſame hereafter.

If thou looke well vpon thy ſelfe, thou ſhalt finde in thee ſufficient matter to contemne thy ſelfe. What art thou in reſpect of thy bodie, but a veſſell of corruption? That bodie, which thou ſo tenderly loueſt, it ſhall rotte, and come to nothing. What is more noyſome then a deade bodie? What is more miſerable then mans life? and moſt of all miſerable, in reſpect of his ſoule, being without grace, an heire and childe of perdition.

This knowledge of our ſelues, the firſt part of true wiſedome, will cut downe all Pride, Ambition, and Impatience; and from this proceedeth the knowledge of GOD; and from the knowledge of our ſelues: knowe GOD to be moſt iuſt, moſt mer-

mercifull, moſt wiſe, moſt good, and moſt powerfull. And if thou wouldſt knowe what GOD is, ſee what thou art to him, and what hee is to thee. And if thou wilt rightly knowe GOD, caſt off the loue and wiſedome of the world.

This double knowledge of GOD and thy ſelfe, is neceſſarie to ſaluation; becauſe, as from the knowledge of thy ſelfe, there commeth into thee the feare of God; and alſo from the knowledge of God, there proceedeth the loue of God. So on the contrary, from the ignorance of thy ſelfe, proceedeth Pride, and from the ignorance of GOD, commeth Deſperation. *Bern: ſuper Cant.*

Thou haſt found true wiſedome, if thou wilt amend the ſinnes of thy former life; If thou deſire with all thy heart Eternall bleſſednes, thou haſt found wiſedome; If thou taſte and ſauour all theſe things, as they are, that thy ſinne bee bitter to thee, and abhorred; that the thinges of the worlde bee as Tranſitorie, and contemptible; that the perfect good things, bee with thy whole deſires affected; In theſe three things, thy mouth doth flowe with Wiſedome: If in thy mouth there bee confeſſion of thy ſinnes, the voyce of praiſe, and of Thankes-giuing, and *Bern: in Pro: 3.*

the word of edification. The wise man accuseth himselfe, glorifieth God, edifieth his neighbour: therefore in the Philosophers there could be found no true wisedom, because some thought that all things might be knowne: these were not wise: others thought nothing could be knowne, these also were not wise: the one because they giue too much to man, the other because they gaue too little: this then is wisedome, not to thinke thou knowest all things which is proper to God, nor yet to knowe nothing which is proper to beasts: knowledge in man is ioyned with ignorance: knowledge in vs, is from the soule, which is from heauen: ignorance is from the body, which is from the earth, so that we haue some communitie both with God and with beastes; with God in respect of knowledge, with beastes in respect of ignorance: The more wee excell in diuine knowledge, the nearer and the more liker we are to God himselfe, who is not onely the fountaine and giuer of wisedome, but very wisedome it selfe. But here may an obiection be propounded, How is there any true happines, seeing both in the getting, holding, and enioying of wisedome, there is much care labour, sorrowe, and

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vexation of minde. This Salomon himselfe confesseth, when he saith, I gaue mine heart to knowe wisedome & knowledge, madnes and foolishnes: and I knowe also that this is a vexation of the spirit, for in the multitude of wisedome is much griefe, and he that encreaseth knowledge, encreaseth sorrow: this is true indeed, that in al trades, callings, sciences, there is great griefe and labour. The Philosophers no doubt tooke great paines in finding out naturall things, yet in many things, they were blinde, deceiued: in gouernment, either of commonwealth or families: there is much care and labour, in inuenting of counsell and griefe, when our counsells are hindred, and haue not good effect, and sometimes we erre in gouerning, and the wisest men are not alwaies so wise as they should be, and the best wisedome of man cannot foresee all dangers which follow, nor preuent them with all their cunning. In Mechanicall trades and handicrafts, what care and labour to learne them, to exercise them, and to encrease daily in skill and knowledge of them? and in diuine wisedome, there must be great care and labour to get it, to hold it, to increase in it, it will not be gotten by ease and careles nes, but with great studie

Ecc: 1. 17. 18.

and diligence, and much ſorrow is ioyned with it.

Good men are grieued, becauſe they cannot ſo ſoone and ſo eaſily learn and vnderſtand, as manie other can. Wee reade & heare many things, which do cauſe much griefe vntovs, as our owne ſinnes, and the ſinnes of others; and the fearful iudgments of God, which haue fallē vpon men for ſin: and the more knowledge we haue, if we cōtinue in ſin, without Repentance, the more wee heape and multiplie the wrath of God vpon vs, to our greater griefe and ſorrow: and the more learning and knowledge that men haue, the leſſe eaſe and reſt: For many ſeeke vnto them, and they are ready and willing to inſtruct others as much as they can: which cannot be done without ſtudie and labour. The calling of the Magiſtrate, and of the Miniſter, though excellent & diuine callings, yet ſubiect to much vexation, ſorrow, and danger, and exceeding paines.

The Apoſtle ſaith, Who is ſufficient for theſe things? And indeed, they be heauie and intollerable burdens for anie mortall man to beare, without the ſpeciall helpe and grace of God. Beſides, the wiſer that a man is, the more he ſearcheth, deſireth, and ſeeketh for wiſedome ſtill: & the more

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he ſees his own ignorance; and this is griefe and vexation of minde. There is no perfection of wiſdome in this life; we ſee here but in part, the beſt, and holieſt, and wiſeſt, haue their wants, infirmities, & ignorances. Therfore the wiſe man (hauing feeling and ſenſe of this, though he did excell in vertue and knowledge; Yet he ſaith thus of himſelfe. Surely, I am more fooliſh then anie man, & haue not the vnderſtāding of man: I haue not learned wiſdome, nor attained to the knowledge of holy things, who hath aſcended vp to Heauen, and deſcended? who hath gathered the wind in his fiſt? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the world? what is his Name? and what is his Sonnes Name if thou canſt tell? *Prou: 30. 2. 3. 4.*

The greateſt wiſedome in man, is like a ſmoking Toarch, if it bee compared to the beams of the Sunne, to the height of Gods wiſedome, which is vnſpeakable and admirable. The beſt men are moſt humble, and confeſſe their ignorance; when as the fooliſh proude people, thinke they knowe all things, when as they knowe nothing as they ought to knowe.

Our ignoronce is much in the things of this life, euen in common and vulgar

matters, we doe not so much as knowe the names of many tooles and wares, which are to be had, seene and sold in many occupiers shops, in lawe, in physicke, in mathematickes, &c. Many knowe little, some nothing, or very weakely, or vnperfectly: In the matters of God, how ignorant and senseles are we? Nichodemus a great Docter in Israel, cannot vnderstand or conceiue the doctrine of regeneration, it is a thing incredible to him, that a man should be borne againe. The naturall man perceiueth not the things of God, for they are foolishnes vnto him, neither can he know them, because they are spiritually discerned: yea, the spirituall man himself, though he discerneth all things that are reuealed to him by the spirit, yet he hath not full and perfect knowledge in this life, perfect felicitie is in the life to come: and though wisedome be not that felicitie, yet it is the way to attaine vnto it, and the studie of it is sweete, good and profitable: it is as sault to season, and as honie to sweeten all cares, troubles and sorrowes whatsoeuer: it is as a precious medicine to cure all maladies, to comfort vs in the greatest distresse and dangers: and though those which be ignorant and knowe nothing, may seeme to be

Iohn. 3.

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happie becauſe of their ignorance, and becauſe they are free from the care and ſorrowes of wiſedome: yet their cares and griefes are worſe and greater, they are in danger and know it not: they cannot diſcerne good from euill: and therefore let them remember this counſell, let them lightē themſelues with the light of knowledge, before they goe out of the darkenes of this world, leſt they paſſe frō darkenes to darkenes, yea to euerlaſting darkenes. Some may yet obiect: How is there happines in wiſedome? whereas many which profeſſe and preach it, and are of great knowledge, yet prophane, without religion, conſcience or pietie, their life moſt vngodly and wicked, are theſe men happie? We anſwere, that they are farre from true happines and wiſedome. Salomon accounteth all men vnregenerated and wicked, to be very fooles, and ſo vnhappie wretches. Ambroſe teposeth a happie life in honeſtie, that is, in the tranquilitie of conſcience, and ſecuritie of innocencie: and therefore confuting the Philoſophers of whom ſome placed a happie life, in not ſorrowing as Ieronimus, ſome in the knowledge of things as Herillus: ſome in pleaſure as Epicurus: ſome haue ioyned to this

Bern: in ſerm:

this honeſtie, as Calipho and Diadorus, ſome in vertue, as Ariſtotle and his ſect. But the Scripture ſayth, he placeth a bleſſed life in the knowledge of Diuinitie, and the fruite of good working: It is eternall life (ſayth Chriſt) to know God, and Ieſus Chriſt whom he hath ſent. Dauid ſayeth, Bleſſed is the man that feareth the Lord, and delighteth greatlie in his commandements: ſo that innocencie and knowledge maketh men happie. Againe, wiſedome hath no fellowſhip with vices, it hath an inſeparable coniunction with other vertues. No man is wiſe which knoweth not God. The foole, (not the wiſe man) ſayeth, There is no God. How is hee a wiſe man which knoweth not his Creator? How is hee wiſe which feareth not God? ſeeing the feare of God is the beginning of wiſedome. Onely that wiſedome which is of God, is wholeſome and ſauing, which according to the definition of Saint Iames, is both pure, and peaceable: for the wiſedome of the fleſh is voluptuous, not pure: the wiſedome of the world is tumultuous and troubleſome, not peaceable: the wiſedome of God is firſt pure, not ſeeking her owne, but that which is Ieſus Chriſts: not doing her owne will,

Ambroſe off. lib 3. cap. 1. cap. 2. cap. 14.

Off. lib. 1. cap. 25.

will, but conſidering what is the will of God. Secondly, it is peaceable, not abounding in her owne ſenſe, but reſting more vpon the counſell and iudgement of others. Againe, the ſunne doth not warme all whom it ſhineth vpon, ſo wiſedome doth not alwayes giue power to thoſe whom it teacheth, to doe that which it teacheth. It is one thing to knowe riches, another thing to poſſeſſe them. It is not knowledge that maketh rich, but the poſſeſſion of it. *Bern. in Cant.* There be ſome which deſire to knowe to that end onely, that they might know, and this is filthie curioſitie: and there be which deſire to know, onely to ſell their knowledge for money, for honor, and this is filthie lucre: and there be which deſire to know, that they themſelues may be knowne, and this is filthie vanitie: and there bee that deſire to know to edifie others, and this is charitie: and there be that deſire to know to be edified of others, and this is prudence. The firſt wiſedome is a laudable life, and *Greg.* a pure minde before God, whereby the pure are ioyned to the pure, and the holie are coupled to the holie. That is excellent wiſedome, not which ſtyeth in words, but which conſiſteth in vertues;

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so that happines consisteth not onely in
Iohn 13. knowing, but also in working: if you know
17. these things saith Christ, happie are you if
Mat: 11. you doe them. Againe, blessed are they
28. that heare the word of God and keepeth
Rom: 2. it: and the hearers of the lawe are not right-
13. teous before God, but the doers of the
Apoc: 1. 3. lawe shall be iustified. And S. Iohn saith,
Blessed is he that readeth, and they that
heare the words of this prophecie, and
Iames 1. 4. keepe those things written therein. And S.
25 Iames saith, Who so looketh in the perfect
lawe of libertie, and continueth therein, he
not being a forgetfull hearer, but a doer of
the worke, shall be blessed in his deed: In-
deed God bestowed vpon prephane men
and very reprobates, many great and ex-
cellent gifts: they may haue the word of
1. Cor: 12 wisedome, the word of knowledge, a kind
ver. 7. 8. of faith, gifts of healing, operations of
9. 10. great workes, and prophecie, discerning of
spirits, diuersities of tongues, the interpre-
tation of tongues, and these are the workes
of Gods spirit: and yet these may be vn-
happie and cursed men, and neuer partā-
kers of true felicitie. Saul prophecieth, so
doth Balaam, so did Caiphas, Iudas was a
preacher and an Apostle, but not euery
one that saith, Lord, Lord, shall enter into
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the kingdome of heauen, but he that doth my Fathers will which is in heauē, saith our Sauiour; Many will say to me in that day, Lord, Lord, haue we not by thy name prophecied, and by thy name cast out diuels, and by thy name done many great works? then will I professe to them I neuer knewe you, Depart from me you that worke iniquitie. God doth bestow such great gifts vpon wicked men, that his power might be knowne, in vsing such instruments to his owne glory, to the good of others, and to their cōdemnation: & so the Lord also maketh a differēce betwixt those gifts which he bestoweth vpon the wicked, and such speciall graces as he doth giue to his owne children: to these he giues the knowledge of saluation by remission of their sinnes, through his tender mercy, wherby the day springeth frō on hie, visiting thē, he giueth them light, euē the Sun of righteousnes shining frō heauen, to guide their feete in the way of peace, that is, to all true happines and felicitie. These are his beloued which he hath chosen to saluation from the beginning, sanctifying them by his spirit, and giuing them the faith of truth, euen the faith of his elect, calling them by the Gospell, to obtaine the glory of our Lord Iesus Christ,

Mat:7. 21.22.23.

Luke.4. 77.78.79.

2 *Thes:2.* 13.14.

Christ: these be the sure notes and markes of those which are truely wise, and truely happie: yea, happy here, and happy for euer. Therefore let vs pray with the Prophet, euery one of vs, saying; Looke vpon vs O Lord, & be mercifull vnto vs: as thou vsest to do; to loue those that loue thy name. We must not thinke then, that this woman ascribeth happines to the bare hearing of Wisedome: but this hearing, includeth knowledge, Faith, and practise. Therefore the Schoolemen make three kindes of hearing: The one sensitiue with outward eare, an other Intellectuall, (that is) with vnderstanding; the third, they call *Auditus obeditiuus*; that is, hearing with obedience. The foolish Virgins they haue Lampes, but no oyle in them, they haue onely a bare profession, and knowledge, without inward grace, or practise: but the wise Virgins, haue their Lamps full of oyle, full of Faith, obedience, holinesse. Such as be only hearers, and not practitioners of wisedome, they be like vnto a man that beholdeth his naturall face in a glasse, and when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what manner of one he was: such are foolish and vnfruitfull hearers. With true wisdome, there

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is always ioyned true religion, & ſanctification. Therefore ſaith one; Wiſedome is no other thing, but Truth it ſelfe, in the which the true Felicitie ſhall be found: It is in no place, it is euery where, it admoniſheth abroad, it teacheth at home; it maketh all better, and none worſe.

Againe, he that loueth himſelfe being a Foole, ſhall not profite in wiſedome. Neither can it be poſſible to be ſuch a one, as he deſireth to be, except he hate himſelfe, as hee is. Both theſe muſt be ioyned together, Religion and wiſdome: but men are deceiued, that will ſeeke religion without wiſedome: and therefore they fall into falſe Religions, becauſe they haue left true Wiſedome: And ſome giue themſelues to wiſedome without religion, but therefore their wiſdome is falſe & vaine, becauſe they haue no care of the religiō of the true God, who would guide & inſtruct them in the way of the beſt and happieſt wiſedome.

Of this vniting of religion and wiſdome together, Lactantius writeth excellently: Where Wiſedome (ſaith hee) is coupled with Religion, there muſt of neceſſitie bee true religion, and true wiſedome; becauſe in worſhipping God, wee haue wiſdome: that is, wee muſt knowe what is to bee wor- *Lactā: de fal. ſap: lic. 4. ca. 3.*

worshipped, and how, and in being wise, we must wotship God: that is, we must performe in truth and deed, that which we know: where then is wisedome with religion to be found? euen there where the one true God is worshipped: where the life and all our actions are referred to one head: and he concludeth thus, in wisedome is religion, in religion is wisedome, they cannot be separated nor put asunder: because to be wise, is nothing else but to honor the true God, with iust and holy worship. And most worthily after he saith thus; Wisedome pertaineth to sonnes which requireth loue: religion to seruants which requireth feare: as they are to loue, and honor their father, so these are to feare and reuerence their maister: God being one, because he taketh vpon him both these persons of a father and a maister: we ought to loue him, because we are his children: and to feare him, because we are his seruants: And therefore it cannot be that religion should be separated from wisedom, nor wisedome from religion, because the same God is he who must be knowne, which is a part of wisedome, and must also be honoured, which is a part of religion: but let religion goe before, and let wisedome

Lactt. ibid Cap. 4

dome follow, becauſe we muſt firſt know God, and then we muſt worſhip him; the fountaine of wiſedome and religion, is God himſelfe. Therefore prophane and wicked men are not truely wiſe, and ſo not truly happie: the Lord complaineth of ſuch people, they are a nation voyd of counſell, neither is there any vnderſtãding in them: Oh that they were wiſe, then they would vnderſtand this, they would conſider their latter end. Bernard alledging this place, They would vnderſtãd ſaith he, the things which are of God, the things which are of the world, and they would foreſee the torments of hell, then they would abhorre hell, deſire heauen, and contemne the earth. And this is true knowledge ſaith he, to know that the Lord will come to iudgement, though we cannot knowe when he will come. And where as ſome wil ſay, that all men know this, euen the wicked themſelues; but ſaith he, this knowledge worketh repentance, amendment of life, and a care & deſire to liue honeſtly. And S. Iohn ſaith, That euery man that hath this hope in him, purgeth himſelfe as he is pure; ſo that true knowledge, and true ſanctification, goeth together. Therefore S. Iohn ſaith in an other place, Hereby we are ſure that

Deut. 32. 28. 29.

In quad: Epiſt:

1. *Iohn.* 3. 3.

we knowe him, if we keepe his commandements; he that ſaith I knowe him, and keepeth not his commandements, is a liar, and the truth is not in him. So that this ſtandeth as an infallible true principle, that thoſe which are truly wiſe, are truly happie in this life; and in the way to that full and perfect happines in the life to come. But now at laſt, to obſerue and proſecute the chiefe & maine point, and doctrine of this place, which is this, that the way and meanes to make a people happie, is rightly to heare and obey wiſedome: this is the principall ioy and happines of Gods Children in this life. And therefore ſaith Salomon, Bleſſed is the man that findeth wiſedome, and the man that getteth vnderſtanding, for the merchandiſes thereof, is better then the merchandiſe of ſiluer; and the gaine thereof, is better then gold; it is more precious then pearles; and all things that thou canſt deſire, are not to be compared to her: length of daies is in her right hand, and in her left hand, riches and glory; her waies are the waies of pleaſure, and all her pathes proſperitie; ſhe is a true life to them that lay hold on her, and bleſſed is he that retaineth her: ſee the fruits of wiſedome, immortalitie, durable

riches,

riches, eternall glory, true Ioy and peace; *Gen:* 2.
ſhe is a tree of life to the ſoule, like that
tree in paradiſe, a ſigne of Gods fauour;
or like to the tree of life ſhewed to Moſes
in Marah, which ſweetned bitter & dead- *Exod:* 15.
ly waters: or like the tree of life in the Re- 25.
uelation 22. verſ: 2. which brought forth
twelue fruits, and the leaues thereof were
for the curing of the gentiles: or like any
liuing good tree, which bringeth forth
good fruit, to the preſeruation of life:
Therefore the wiſe man ſaith, Take hold of *Pro:* 4. 13.
inſtruction, and leaue not, keepe her, for
ſhe is thy life. And againe, Hee that re- *Pro:* 10.
gardeth inſtruction, is in the way of life. 17.
Such a tree is wiſedome. It is compared
alſo to a precious fountaine, and well of
life: Therefore ſaith Salomon, The mouth *Pro* 10.
of the righteous, is a well ſpring of life; 11.
and the inſtruction of a wiſe man, is as *Pro* 13.
ſuch a well, to turne away from the ſnares 14.
of death: And againe, vnderſtanding is *Pro* 26.
a wel-ſpring of life to them that haue 22.
it.

The neceſſitie and commoditie of wiſe-
dome, all trees, plants, hearbes, all fruits
and creatures, haue neede of water, for
comforting, nouriſhing, and ſuſtaining
them; but this water is farre more excel-

lent then all fountaines, wells, or water in the world; this is true *Aqua vitæ*, the water of life; that other water commeth out of the earth, this from heauen; that common to the most vile & wicked, and to all creatures and beasts: this peculiar and proper to the sonnes and daughters of God: that water not to be found euery where, sometimes it quite fadeth and faileth in time of drought: but this is offred to all, and doth neuer vtterly decay: that water cannot preserue life against violence, diseases and age; This doth defend vs against Sathan and sinne, and maketh vs alwaies strong and liuely: those waters may be stayed and stopped by the policie & malice of man, as the Philistimes stopped the wells which Abrahams seruants digged in his time, but this well can no mortall man stop. This wisedome is also compared, to foode, to bread, to a feast and banquet of most dilicate costly dainties: wisedome hath built her a house, and hewne out her seuen pillars, she hath killed her victuals, drawne her wine, prepared her table, she inuiteth and calleth her guestes to eate and drinke with her: corporall foode is pleasant to the taste: the foode of wisedome is pleasant to the soule: bodily foode, nourisheth poore

Pro: 9.1. 1.3.4.5. *Eccl:* 55. 1.2.3.

weakely

weakely bodies; wiſedome reuiueth and raiſeth vp wounded ſoules, and afflicted conſciences: by earthly foode we growe ſtronger and higher: by this ſpiritual foode we growe in grace and the knowledge of our Lord Ieſus Chriſt: other foode onely for the bellie, but for a time: this foode for the inward man, and endureth both in life and death; it is durable foode, and nouriſhment that abideth and ſticketh by vs; it is the bread and foode of life: and finally, it maketh vs truly happie and bleſſed; and therefore to be chiefely eſteemed and deſired. Wiſedome is the beginning ſaith Salomon, get wiſedome therefore, and aboue all thy poſſeſſions get vnderſtanding; exalt her, and ſhe will exalt thee; ſhe ſhall bring thee honor if thou imbrace her, ſhee ſhall giue a comely ornament to thine head, yea ſhe ſhall giue thee a crowne of glory. And again, thus ſpeaketh wiſedom; Oh yee fooliſh men, vnderſtand wiſedom: and ye ô fooles, be wiſe in hart; giue eare, and I will ſpeake of excellent things, and the opening of my lippes ſhall teach things that be right: receiue mine inſtruction, and not ſiluer, & knowledge rather then gold: for wiſedom is better thē precious ſtones, and all pleaſures are not to be compared to *Pro.* 4. 7. 8. 9.

her: ſhee is then excellent, vpright, perfect, true, iuſt, plaine, eaſie, and ſweet: ſhe promiſeth grace, fauour, friendſhip, riches of the minde; As knowledge, temperance, patience, righteouſnes; ſhe promiſeth honor and glory to all her friends and followers; as a Princeſſe, ſhee ſhall either make thee honourable, in the eyes of prophane people, as ſhee did Ioſeph in Pharaohs ſight, or ſhe ſhall make thee gratious and glorious in the eyes of good men, of Angels, and of God himſelfe: ſhe will make vs Kings, Prieſts, Prophets. Oh moſt bleſſed, bountifull and gratious wiſedome, happie, yea thriſe happie, are all thy true diſciples and followers: Let vs therefore harken to that counſell of wiſedome; My ſonne heare my words, and hide my commandements with thee; keepe my commandements and thou ſhalt liue; and mine inſtruction as the apple of thine eyes; binde them vpon thy fingers, and write them vpon the table of thine heart; ſay to wiſedome, thou art my ſiſter: Againe, Harken oh children to me, for bleſſed are they that keepe my waies, heare inſtruction, and be yee wiſe, refuſe it not: Bleſſed is the man that heareth me, watching daily

Pro:7.1. 2.3.4.5.

dayly at my gates, and giuing attendance at the poſtes of my doores: for hee that findeth me, findeth life, and ſhall obtaine fauour of the Lord; but he that ſinneth againſt me, hurteth his owne ſoule, and all that hate me, loue death. The way therefore to make a people happie, is to heare and obey this wiſedome: this is that which the ſeruants of God haue chiefely deſired & wiſhed for in this life. Salomon himſelfe, when he was put to his choiſe to aske what he would, paſſed by all other things; this is his onely deſire & prayer to God, to giue him an vnderſtanding heart: This was Iobes felicitie, I haue not departed ſayth he, from the commandement of his lips, and I haue eſteemed the words of his mouth, more then mine appointed food: This was Ieremies felicity, Thy words were found by me, and I did eat them, and thy word was vnto me, the ioy & reioicing of my heart. And this was Dauids chiefe happines, One thing ſaith he, haue I deſired of the Lord, that I will require, euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beautie of the Lord, to viſit his Temple. But moſt liuely and fully hee ſheweth, that this was his chiefe ioy and felicitie, in the

Pron.8. 32.33.34.

1.King.3. 9.

Iob.23. 12.

Iere.15: 16.

Pſal.27.4.

119. Pſalme, thorow that whole Pſalme: for this is the chiefe ſcope and drift of that large and ſweete Pſalme, that that man is onely truely happie, that frameth his religion and life according to the bleſſed rule of the word of God: he commendeth the dignitie, profit and ſweetnes of that word: he prayeth many times for the vnderſtanding and practiſe of it; he ſetteth forth the great account and eſtimation he had of it, the ſpeciall loue and delight he had in it; I haue had ſayth he, as great delight in the way of thy teſtimonies, as in all riches, thy teſtimonies are my delight and my counſellers, the lawe of thy mouth is better to mee then thouſands of gold and ſiluer, thy word is a lanthorne to my feete, and a light to my paths, thy teſtimonies haue I taken as an heritage for euer, for they are the ioy of mine heart; I reioyce at thy word, as one that findeth a great ſpoyle. But to let all the reſt paſſe, let vs conſider and view a litle one whole part of that Pſalme, wherein he proueth, that his chiefe happines was in this word of wiſedome: Oh, how loue I thy law! Hee cannot vtter the great loue that hee bare to it: as who ſhould ſay, I loue it aboue all things in the world, there is no-

Pſal. 119 142. 72. 105 111.

thing

thing ſo deere, and ſo precious to mee; and becauſe many proteſt their loue to Gods word, and yet indeed loue it not, they ſhew forth no fruites of loue. Dauid proues his loue by his often meditation of the word; It is ſaith he, my meditation continually: As if he ſhould ſay, my affections and thoughts are not ſeldome, but often in a day vpon thy word: The bleſſed man, his delight is in the law of the Lord, and in his law doth meditate day & night. But Dauid proceedeth, and ſheweth what profit and fruite he got, by the reading, hearing, meditation, & ſuch other exerciſes of the word: he was not a ſimple, ſenſeleſſe, vnprofitable, and vnfruitefull hearer, as many are which heare much and are neuer the better: but he proteſteth, that by his exerciſe in the word, he had gotten and learned wiſedome, yea more wiſedome then his enemies, more then all his teachers; more then the ancient, and that by the power of the word, he refrained his feete from euery euill way, and hated all the waies of falſhood, and that his chiefe care and deſire was to keepe and practiſe the word: but yet he confeſſeth, that he could not doe this of himſelfe, but that it was God that did inwardly teach him

Pſal. 119. 97. 98. 99. 100, *&c.*

by

by his ſpirit, and ſo taſting the ſweetnes of Gods grace in him, he found the word and promiſe of God more ſweet to his mouth then honie it ſelfe. You ſee what account and eſtimation Dauid had of true wiſedome, eſteeming it his chiefeſt and greateſt felicitie; happie then are the true ſchollers and followers of wiſedome. And if this woman thus pronounce and account the hearers of Salomon to be ſo happie, how happie are they which doe dayly heare the wiſedome of Ieſus Chriſt, in the preaching and miniſtrie of the Goſpell? Bleſſed are your eyes, for they ſee, and your eares for they heare, ſayth our Sauiour Chriſt to his diſciples and followers: For verily I ſay vnto you, that many Prophets and righteous men haue deſired to ſee thoſe things which you ſee, and haue not ſeene them; and to heare thoſe things which you heare, and haue not heard them. Now in the miniſtrie of the Goſpel, wee heare and ſee Chriſt himſelfe: He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, ſayth Chriſt of his Apoſtles, and of all his faithfull miniſters; We beſeech you as embaſſadors in Chriſts ſtead, that you may be reconciled to God, ſayeth S. Paul. And in another place, he ſayeth,

Mat. 13. 16, 17.

Luke 10. 16.

2. *Cor.* 5. 20.

ſayeth, That Chriſt was deſcribed and pictured before their eyes by the preaching of the word. It was not the outward hearing of Chriſt himſelfe, or the ſight of his perſon that made mē bleſſed: for the Iewes ſaw him, Iudas and other enemies to Chriſt heard him and ſaw him often; But bleſſed are they that haue not ſeene, and yet haue beleeued: Chriſt is heard and ſeene in the publike miniſtrie of the Goſpell. Wiſedome hath ſent forth her maidens and meſſengers to call and inuite vs to her feaſt and banquet, happie are her gueſts, happie are her diſciples and followers: to haue ſuch meſſengers is a ſpeciall and rare bleſſing of God. In Iob it is accounted by Elihu, as a ſpeciall comfort in the greateſt diſtreſſe and danger, to haue a meſſenger, an interpreter, one of a thouſand, to declare vnto man his righteouſnes: then will God haue mercie vpon him, and ſay, Deliuer him, that he goe not downe into the pit, for I haue receiued a reconciliation. By the which words we are taught, that it is a ſure token of Gods fauour and bleſſing towards ſinners, when he cauſeth his word to be preached to them. This God promiſeth to his people as a ſpeciall mercie: and he ſaith, *Gal. 3. 1.*

I will giue you Paſtors according to my heart, which ſhall feede you with knowledge and vnderſtanding. It is IESVS
Ephe. 4. 8. 11. 12. CHRIST the wiſedome of all wiſedoms, that hath aſcended, and giuen giftes vnto men, and hath ordained Paſtors and Teachers, for the gathering and building of his Church.

What is your Felicitie ſaith S. Paul to the Galathians? For I beare you record,
Galat. 4. 14. 15. that if it had ben poſſible, you would haue pluckt out your owne eyes, and haue giuen them mee. And before he ſaieth; That they receiued him as an Angell of God; he commendeth them faithfull in Galatia, becauſe they eſteemed it the greateſt happines vnder Heauen, to enioy the miniſtrie of ſuch an Apoſtle, and Preacher, and faithfull meſſenger of wiſdome. And is it not a happy thing to haue the eyes of our ſoules opened, to be turned from darknes to light, and from the power of Sathan to God? that ſo we may receiue forgiuenes of ſinnes, and inheritãce among them which are ſanctified. And is it not true happines, to haue our
Acts. 26. 18. ſoules borne & begotten by the immortall ſeede of Gods word; and as Babes and children in CHRIST, to be fed and nouriſhed with the ſweete and pure milke of eternall life?

life? and this is done by the miniſtrie of wiſedome. And is not this Felicitie, to haue ſinnes reproued? to be inſtructed in the right way? to haue errors corrected? to be comforted in all diſtreſſe and danger, outward or inward? And finallie, to bee made wiſe to ſaluation? and all this is done by the miniſtrie of wiſedome. 1. Pet. 1. 23. & cap. 2. 2. 1. Cor. 14. 3. & 2. Tim. 3. 16. & cap. 4. 2.

And what happier thing can wee haue in this life, then to know the Lordes minde? then to haue his priuie counſell reuealed to vs, and to bee made wiſe to Saluation, through Faith, (which is) in Chriſt Ieſus? Nay, Is it not eternall life, to know GOD, and his Sonne IESVS CHRIST? and all this we receiue, if we be gratious hearers, frō the meſſengers of wiſedome. And will not all confeſſe, that this is the greateſt good: and the happieſt thing in the world, to haue the wrath of God pacified, to bee in his fauour; ſo that hee is become our Friend and Father; and we are taken and accounted as friends to him. And there is a true reconciliation betwixt vs, ſo that we need neuer doubt of the ſaluation of our ſoules. Now this comfort and aſſurance we haue, by the miniſtrie of wiſdome, being the very word of the Kingdome; the word of grace; the word of reconciliation, and ſaluation; the 2. Cor. 5. 19. & 1. Tim. 4. 16. 17.

word

word of life: yea, of eternall life.

And finally, Is it not true Felicity to haue that good part, which ſhall neuer be taken from vs? That one thing needfull, yea, ſo needfull indeed, that wee had better want all other things in this life, then be without it. And is it not true happines, to haue that happines reſtored and encreaſed, which Adam had in Paradiſe, and loſt by his Fall? to haue that Image of GOD, wherein hee was firſt created, to bee reſtored vnto vs; and in ſome ſome ſorte, to be made like to GOD himſelfe, in true holines and Righteouſnes? And is not all this true happineſſe, and the way to that Eternall and perfect bleſſednes, which wee ſhall enioy in the Heauens? whereof wee haue ſpoken largely before.

And thus we conclude from the premiſes, as from infallible reaſons, taken from the neceſſity, excellencie, power, and fruite of Wiſedome; that this poſition and doctrine which heere is holden and collected, by the wordes of this Woman, is moſt true and ſound: Namely, that the way to make a people happie, is to heare, receiue, and imbrace this true wiſedome. This is the ioye and Felicitie of Gods children in this life.

This

This doctrine ſerueth for many excellent vſes; And firſt, it ſerueth to ſet out the miſerable eſtate of ſuch as are deſtitute of this gratious meanes: For if they be happy that heare this wiſdome, vnhappy are they, and curſed, which cannot heare it, which are cleane without it, & haue no taſte or knowledge of it: Where Prophecying faileth, or where there is no Viſion of wiſedome, there the people periſh. *Prou.* 29. 18.

And in an other place; Where no counſell is, the people fall; But where manie Counſellors are, there is health. *Prou.* 11. 14.

Againe, The Lorde complaineth in theſe words, by the Prophet, ſaying; My people are deſtroyed for lacke of knowledge: Becauſe thou haſt refuſed Knowledge, I will refuſe thee; that thou ſhalt bee no Prieſt to mee: And ſeeing thou haſt forgotten the Lawe of thy God, I will alſo forget thy children. *Hoſea.* 4. 6

The Lorde threatneth it, as one of his greateſt Iudgements, to ſend in his wrath to anie people; Blinde Guides; dumbe Dogges; Idoll Shepheards; and ſcarcitie and famine of his word. *Eſa.* 56. 9. 10. *Zach.* 11. 16 17. *Amos.* 8. 11.

And as our SAVIOVR CHRIST ſaith, That if the blind leade the blind, both ſhal fall into the ditche, Ignorance & blindnes

is

is a wretched & vnhappy thing, both in Minister & people: Knowledge, a part of Gods Image, Ignorance defaceth it. Knowledge, the Eye of the soule: Ignorance, the very blindnes and darknes of the soule. It is the cause of all sinne and error: And if it bee Eternall life to knowe God, it is eternall death, destruction, and damnation, not to know him.

And heauy is that sentence of the Apostle against such, when he saieth; That when the LORD IESVS shall shewe himselfe from heauen, with his mighty Angels, hee will (in flaming fire) render vengeance vnto them that do not know GOD; & which obey not the Gospell of our Lorde Iesus Christ; which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power. 2. Thess. 1. 7. 8. 9.

Some are maliciously ignorant, misliking and hating the Truth: Some are sloathfull, idle, & careless: They will take no paines for Wisedome. Some are proude, thinking scorne to learne: and that they neede not bee taught, but knowe enough alreadie: These are none of the sonnes and daughters of Wisedome: but rather those Fooles, of whom Salomon often speaketh in the Prouerbes; And indeed the Diuell may begge them

for fooles, theſe haue no part in this happi-
nes, but are vnhappy here, and ſhall be
moſt vnhappy hereafter. This doctrine alſo
ſerueth for the reproofe of ſuch as ſeeke to
hinder and ſtoppe the courſe of wiſedome:
theſe are vnhappy themſelues, and ſeeke
to hinder the happines of others: they are
like to the malicious Philiſtimes, which *Gen: 26.*
ſtopped the welles of Iſaack, as faſt as he
digged them, and would haue kept his
cattle from water: ſo theſe would hinder
men from the ſweet water of life: He that
withdraweth the corne ſaith the wiſe man,
the people curſe him, but bleſſing ſhall be *Pro: 11.*
vpon the head of him that ſelleth corne. *26.*
Couetous and cruell men are moſt vile and
wretched creatures, which keepe backe
the corne from the poore, hoping for a
greater dearth: much more vnhappy are
they, which keepe from the people the
bread of life; the decay of tillage, is a hin-
drance to the common-wealth, and the
cauſe of want and dearth; and they that
doe it, doe offend againſt God and men:
and they ſinne much more, which pulleth
downe Gods plough, and hinder the ſow-
ing of the bleſſed ſeede of his word, which
is as needfull for the ſoule, as husbandrie is
for the body. The righteous man regar-

Prou. 12. 10. deth the life of the beast, but the mercies of the wicked are cruell: pitty and compassion is to be shewed to the very dumbe creatures that doth vs seruice, we must see them fed, and it were crueltie to pine them: how much more are we to be mercifull to men, to the bodies of men, and most of all to their soules? And if it be crueltie to pine and famish the bodies of men, yea of any creature, how much greater crueltie is it to pine, famish, and murther the precious soules of men, in keeping from them, the blessed and spirituall foode of their soules? Were it not an vnmercifull & cruell thing, to take from a poore souldier, his sword, his buckler, his whole armour, and to leaue him naked and open to the force and rage of most cruell enemies: As vnmercifull are they which take from the poore people, the sword of the spirit, the word of God, being the armour of proofe, and so leaue them altogether weake and vnarmed, against their spirituall enemies: by the power of the word, and the right vse and handling of it, Sathan, Antichrist, sin, error, heresies, & all corruptions, are weakned and ouerthrowne; how shall we then doe, if we be depriued of such a weapon? and most cruell are they that deprive and

robbe

robbe the poore people of it, ſuch are the Papiſts, which keepe from the people, the bleſſed booke of true wiſedome, & wil not haue it read to ꝑ people in their own tõgue but in a ſtrange & an vnknowne language: wheras the Apoſtle had rather in ꝑ Church to ſpeake fiue words with vnderſtanding, then ten thouſand in a ſtrange tõgue: & he would haue vs not to be children in vnderſtanding, but of a perfect & ripe age; Chriſt cõmandeth to preach the Goſpel, to al nations, & therfore he gaue thẽ the gift of all tongues, that they might preach to euery nation in their owne tongue. Others alſo ioyne with ꝑ Papiſts, which by any meanes ſeeke to hinder & ſtoppe the free courſe of the Goſpell: ſuch were the Phariſes, whom Chriſt threatneth, ſaying, Woe be to you ſcribes & Pharifes, hypocrites, becauſe you ſhut vp the kingdom of heauẽ before men, for you your ſelues go not in, neither ſuffer you thẽ that would enter to come in. And in an other place it is ſaid, that they had taken frõ the people the key of knowledge: ſuch were the wicked & malicious Iewes, who killed the Lord Ieſus, & their owne Prophets, and perſecuted the Apoſtles, and forbad them to preach to the gentiles, that they might be ſaued, to fulfill their

1. *Cor.* 14.

Mat: 8. *Act:* 2.

Mat: 23. 13.

Luk. 11. 52.

1. *Theſ:* 2. 15. 16.

sinnes alwaies, for the wrath of God is come on them to the vtmost. Such a one was Alexander the copper Smith, of whō S. Paul saith, That he had done him much euill: the Lord reward him according to his workes: of whom be thou ware also, for he withstood our preaching sore. Againe, this also serueth to reprooue all those which may heare and will not, such are all Recusants, Papisticall, or Anabaptisticall, which refuse to come to our assemblies, and will not be partakers with vs, either of the word or Sacraments: they haue other meetings, & haue gathered to themselues other kinde of teachers, and haue made quite separation from vs, and yet without any iust cause or reason: and the true messengers of wisedome, doe truly deliuer the doctrine of saluation, speaking in sinceritie as of God, in the sight of God, casting from them the cloakes of shame, neither handling the word of God deceitfully, but in declaration of the truth, approuing themselues, to the consciences of all good men. There be many worthie mē in our Church, of excellent gifts and graces, whose ministrie hath beene powerfull, to call many thousands, from sinne and error, to truth and holines: to the conuersion and sauing

2. Tim: 4. 14. 15.

2. Cor: 4. 2.

uing of ſoules : Our Church holdeth the true foundation, it ſetteth it ſelfe, by doctrine and ſword, againſt all heretickes: it hath bredde many worthy Martyrs, it is a true witnes, keeper, interpreter, and tranſlator of the holy ſcripture : it is an helper and harbourer of the Saints : and it doth truely call vpon the name of the true God, and hath the true word and Sacrament, the eſſentiall markes of the true Church. What cauſe then is there of ſeparation from vs? though there be great oddes, betwixt theſe two kindes of Recuſants, the one in greater degree of error then the other. Yet we dare bouldly ſay to them both, as Saint Paul ſaith to the Corinthians, who began to contemne their Apoſtle Paul, and to get other teachers; If he that commeth ſaith Paul, preacheth an other Ieſus then him whom wee haue preached, or if you receiue an other ſpirit then that which you haue receiued, either an other Goſpell then that you haue receiued, ye might well haue ſuffred him. As if he ſhould ſay, If any man can preach a better Ieſus, a better Goſpell, a better ſpirit, they might hearken to him, but indeed none could doe it. And therfore he ſaith in an other place, Though

2. *Cor.* 11. 4.

Gal. 1. 8. 9.

that wee, or an Angell from heauen, preach vnto you otherwise thē that which we haue preached vnto you, let him be accurſed: As we ſaid before, ſo ſay I now againe; If any man preach vnto you otherwiſe then that you haue receiued, let him bee accurſed. We preach the true Ieſus, according to the ſcriptures, that there is no Name vnder heauen that wee can be ſaued by, but by him: that hee is both true God and man: that he is the King, the Prieſt, and Prophet of his Church: we preach the true Goſpell, containing the doctrine of Faith and Repentance. To this doctrine is ioyned the true ſpirit, the ſpirit of Adoption, the ſpirit of boldnes, of comfort, and ſanctification: If any of them can teach a better Ieſus, a better Goſpel, a better ſpirit, we will harken to them: The Papiſts they teach & hold many things corruptly of Chriſt Ieſus the ſonne of God, ouerthrowing the power, and ende of his comming, and derogating from him the glory of our owne, and full redemption; by their Maſſe, and manie Mediators, they abolish the Prieſthood of Chriſt, by the Popes ſupremacie, making him the vniuerſall head of the Church: they diminiſh, diſhonor, and quite ouerthrow the Kingly Office of Chriſt, by their owne Inuentions,

and

and vaine Traditions: they take away his Prophetical office: their Gospell is full of superstition and Idolatrie, adding and diminishing at their pleasure: making newe Articles, and new Sacraments: their spirit is a spirit of Error, of Ignorance, of doubting, and torment. But to let these goe, and to come to the other;

It may be (some will say) that they hold the same Iesus, and Gospell with vs; Let it be graunted that they and wee agree in all matters concerning Faith and saluation, as it may appeare by their owne confession of Faith, wherin there is nothing, that is sound and Orthodoxall, but they receiued it from vs: Many of them, specially of their founders, and first beginners, were bredde and borne amongst vs; they had their faith, if they haue any: their knowledge, the word and Sacraments from vs; they confesse, they holde the same things with vs, and other Churches, touching matters of Faith; the more shame for them, to flie and run away from vs, as though they had some better Iesus, some better Gospell then wee haue: where as all may see, that they haue no other: And therefore their separation is most vnkinde and ridiculous. Let the best reformed churches in the world, who haue

giuen vs the right hands of fellowſhip. Let them(I ſay)be Iudges betweene vs & them: or let the ſcriptures thēſelues,truly opened & applied, be the true touch-ſtone & triall betweene vs. Let them ſhew & bring forth one ſcripture,commanding,or one holy example approuing, ſuch a ſeparation, from ſuch a church,from ſuch miniſters,holding, profeſſing,& teaching that which they do: from whēce, you your ſelues, haue receiued all the good things which you holde,maintaine, or profeſſe, in matters of Religion. So that you might ſay as Carneados a Philoſopher was woont to ſay of his Maiſter and reader Chriſippus; If it had not bene for Chriſippus, I neuer had bene any body. So might you ſay,If the pride of your heart will ſuffer you: If it had not beene for the church of Englād,many of you could neuer haue had, Bible, Faith,nor knowledge, in the matters of your ſaluation.

Now you doe very ill requite the fathers that begot you, the mother that bare you, thus to flie from them, to accuſe, ſlaunder, reuile,and curſe them. Herein you deale, as Ariſtotle dealt with his maiſtar Plato; who hauing gotten great Learning from his maſter,did after oppoſe himſelf againſt him,and by all meanes ſought his diſgrace

and

and diſcredit: Therfore Plato was wont to call Ariſtotle a Mule; becauſe when ſhee hath filled her ſelf with her mothers milke, ſhe will beate her damme with her heeles.

Plato ſignified by this, the ingratitude of Ariſtotle; for when he had receiued from Plato the principles of Phyloſophie, and encreaſe of knowledge therein, he became enemy to the ſchoole of Plato; and with his Familiers and Schollers, did alwayes contend and ſtriue againſt Plato. If the dealing of theſe men bee not as harde and vnkinde againſt our Church, let any reaſonable & indifferent men iudge: And are they not too neere like the Viper, who gnaweth out the dammes bellie, and ſo liueth by the death of her damme? But of the vnthankfulnes of theſe men, to God, their Prince, and this Church, we ſhall ſpeake of it in an other place; For this time I referre them to the iudgment of two worthy men, writing iointly vpon the 13. chap: of the Prouerbs, 13. verſe, the words are theſe: He that deſpiſeth the word ſhall be deſtroyed: but he that feareth the commandement, hee ſhall be rewarded. This ſentence (ſay they) will preſſe ſo vpon the Browniſts, who are become bitter deſpiſers of the Miniſtrie of Ieſus Chriſt, by ſeparating themſelues from the

the Churches of God, and depraying all the holy meanes of saluation; howsoeuer they preted to stand for sinceritie, yet they resist it: & taking vpon them to be chapions for Christ his kingdom, they fight against it: & though their arguments seeme to be grounded on the word, yet being well sifted, they proue meere falacies, & haue no agreement with the meaning of the holy Ghost, in the word, they are strongly illuded by Sathan, and made his Agents, (as much as may be) to peruert the right wayes of the Lord.

Finally, this Doctrine, that happinesse consisteth in the right hearing of wisdome, it maketh directly against all contemners & mockers: yea, against all vnprofitable and vnfruitfull hearers. There bee some in the Church, which doe heare sometimes, & yet are no friends to wisdome: but either openly or closely despise it, & scoffe at it. These men are in most fearfull and cursed state, for their contept is not against man, but against himselfe. He that despiseth these things, despiseth not man, but God, who hath giue vs his holy spirit. These men, they will not beleeue, they haue no part in the promises of grace and saluation: they liue in Gods displeasure, they expose themselues to his curse, both temporall and eternall; and therefore

1. Thessal. 4. 8.

our

our Lord ſaith: That whereas hee had ſent to his people Meſſengers, riſing early, and ſending, and they mocked the Meſſengers of God, deſpiſe his words, and miſvſed his Prophets, that his wrath ſhould riſe againſt them, and there was no remedie, he could forbeare no longer, hee muſt needes puniſh them. *2 Chron. 36. 15. 16.*

And to ſuch contemners, our Sauiour Chriſt threatens, That the kingdom of God ſhalbe taken away from them, and giuen to a Nation which ſhall bring forth the fruites therof. And the Apoſtles, Paul, & Barnabas, ſpake boldly to ſuch contemners, & ſaid: It was neceſſary that the word of God ſhould firſt haue bin ſpoken to you, that is, to the Iewes) but ſeeing you put it frō you, & iudge your ſelues vnworthy of euerlaſting life, loe we turne to the Gentiles, and let vs heare the voyce of wiſdome, who crieth without, & vttereth her voyce in the ſtreets, ſhe calleth in the high ſtreets, in the preaſe, in the entring of the gates. & vttereth her wordes in the Citie, ſaying; O ye fooliſh, how long will ye loue fooliſhnes? & the ſcornfull take their pleaſure in ſcorning, & the fooles hate knowledge? (turne you at my correction, Loe I will powre out my minde vnto you, (and make you vnderſtand my wordes,) be- *Matt. 21. 43.* *Acts. 13. 46.* *Prou: 1. 20. 21. 22. 23. 24. &c*

becauſe I haue called, and yee refuſed; I haue ſtretched forth mine hand, and none would regard: but ye haue deſpiſed all my counſell, and would none of my correction; I will alſo laugh at your deſtruction, and mocke when your feare commeth, when your feare commeth like ſudden deſolation, and your deſtruction come like a whirlewinde: when affliction and anguiſh ſhall come vpon you, then ſhall they call vpon me, but I will not anſwere; they ſhall ſeeke me early, but they ſhall not finde me: becauſe they hated knowledge, and did not chooſe the feare of the Lord: they would none of my counſell, but deſpiſed all my correction: therefore ſhal they eate the fruite of their owne way, and be filled with their owne deuiſes. In the which place, we may plainely obſerue a proofe and teſtimonie of the mercie and iuſtice of God: his mercie in calling and inuiting to wiſedomes feaſt, ſuch as be vnworthie, ſuch as be contemners, enemies and ſcoffers, yet he doth intreat them, and earneſtly deſire them to leaue their follie, and to be partakers of true wiſedome: but then followeth his ſeueritie and iuſtice againſt ſuch as deſpiſe and contemne his louing and kinde offer. The wiſedome of all wiſe-

dome

dome, proteſteth and voweth, that he will haue no pittie of ſuch, but rather will take delight to deſtroy them: Nay, he proteſteth, that though they cry and call vpon him in their greateſt extremitie, yet he will not heare them: the reaſon is, becauſe they haue ſo long contemned his great mercies, that their hearts are hardned they cannot repent: therefore God cannot heare, for he heareth not the prayers of impenitent ſinners. Againe, theſe men haue no faith, and therefore cannot be heard, for faith is grounded vpon Gods word, which they deſpiſe, contemne, and mocke. A like heauie ſentẽce hath Salomon in another place, ſaying, He that turneth away his eare from hearing the law, euen his prayer ſhalbe abominable: not onely the ſinnes and wicked deeds of cõtemners and wicked men, but thoſe which ſeeme moſt good, and haue greateſt ſhew of holineſſe, are odious in Gods ſight: the ſacrifice of the wicked are abomination to the Lord: the prayers that they make, though neuer ſo earneſtly in their moſt neede, though it be in the houre of death, the Lord will not heare them, but reiect and abhorre them. And is it not great reaſon and equitie, he doth but ſerue them as they ſerue him; they wil not heare

Pro. 28. 9.

heard him, when he calleth and cryeth to them by the mouth of his Ministers: and why should he heare them, when they call and cry in their greatest necessities? and heauie are the threatnings of the Apostle: If the words spoken by Angels were stedfast, and euery transgression and disobedience receiued a iust recõpence of reward, how should wee escape, if wee neglect so great a saluation, which at the first began to be preached of the Lord, and afterward was confirmed vnto vs by them that heard him, God bearing witnes therto, both with signes & wonders, & with diuers miracles & gifts of the holy Ghost, according to his own wil. And in another place he saith, He that despiseth Moses lawe dyeth without mercy, vnder two or 3. witnesses: of how much sorer punishment suppose ye shall he be worthie, which treadeth vnder foot the Son of God? Againe, See that you despise not him that speaketh, for if they escaped not which refuse him that spake on earth, meaning Moses, who spake rudely in cõparison of Christ, much more shall we not escape, if we turne away from him that speaketh frõ heauen. But not only contemners are here reproued, but also idle & vnprofitable hearers: many are in the schoole of

Hebr. 2. 2. 4.

Hebr. 10. 28. 29

Hebr. 12. 25.

wise-

wiſedome, no enemies, no contemners, but friends & well-willers, they thinke well, & they ſpeake well, & like well of the meanes of ſaluation, they commend it, they heare dayly, & ſeeme greatly to ioy in it, yet they profit litle, either in knowledge or ſanctification. But it is not ſimple a bleſſing to heare wiſedome, except we be better by it: nay, it is rather a woe then a bliſſe, to be vnder the meanes, and to profit litle or nothing by it. There be, ſayeth a Father, three degrees of woe, He that hath not that he loueth, cannot be ſayd to be bleſſed; neither he that hath that he loueth, if his loue be hurtfull to him; neither he that hath that which is good and profitable, if he loueth not that which he hath: ſome deſire the Miniſtrie, and haue no meanes to come by it: this is a woe: ſome loue ſuperſtition, Idolatrie, ignorance, and they doe enioy it, they haue ſuch blinde guides as they like of; this is a greater wo: ſome are vnder good Miniſters, yet they profit little by it, theſe are not happie, but in a fearefull ſtate. It is a grieuous ſinne not to profit according to the time and meanes: it is an vnkindnes and iniurie offred to Chriſt, it bringeth outward iudgement, at leaſt ſpirituall: it doth bring vpon

Aug. de Mor. ecc. Cath.

vs the ſpirit of ſlumber, ſecuritie, and benummednes of conſcience: there is a curſe and iudgement vpon the eares and ſoules of ſuch: they are like vnto the ground that is continually dreſt and tilled, in good order, and ſowne with good ſeed, and yet bringeth foorth no good fruite. All will confeſſe, ſuch a ground to be very bad and curſed. And the holie Ghoſt ſayth the like, That the earth which drinketh in the raine that commeth often vpon it, and bringeth forth hearbs meet for them by whom it is dreſſed, receiue the bleſſing of God: but that which beareth thornes and briers is reproued, and is neere to curſing, whoſe end is to be burned. And our Sauiour Chriſt teacheth in the Parable of the ſeed, That the good and bleſſed ground bringeth forth good fruite, ſome an hundreth fold, ſome ſixtie fold, ſome thirtie fold: ſo they which heare with a good and honeſt heart, doe alſo keepe the word, and bring forth fruite with patience. An vnprofitable hearer offendeth againſt God, who cryeth dayly to him, yet he will not heare him to any purpoſe; who doth kindlie viſit him, but he will not receiue and entertaine him with ſuch comfort and fruite as he ought: they offend againſt their teachers,

Matth. 13. 23.

chers in diſcrediting and greeuing them, making all their labour and trauell as much as in them lyeth to be in vaine: they doe an iniurie to themſelues, being ſtill ignorant, whereas they might haue had knowledge; being profane, whereas they might haue had ſome meaſure of holines: the grace which they haue, if they haue any, it decayeth and dyeth, and is taken away from them; for God doth take away his gifts from thoſe, which vſe them not aright, and haue no care to encreaſe them: they drawe vpon themſelues, diuers puniſhments from God, as we hard before. Nay theſe vnfruitfull hearers they offend the Church, they do no little wrong to it, becauſe they are vnprofitable members, and can doe no good to others: whereas we are borne not for our ſelues, but for others, we ſhould ſo profit, that we ſhould be able to teach our families, to comfort, admoniſh, and edifie one an other: yea we ſhould be examples of vertue and pietie to others, and growe daily in grace, and in the knowledge of our Lord Ieſus Chriſt: the cauſes why men profit not, are theſe; they haue not repented of ſinnes paſt, but they are withholden by ſome ſpeciall ſin, or elſe they are not perſwaded of the truth

of Gods holy word; or elſe they are careleſſe what become of thē after this life; or elſe they are dulled with the cares & pleaſures of this world; or elſe they neglect prayer, hearing, reading, conference, and other holy priuate exerciſes; or elſe they haue ſome proud conceit of themſelues, that they know enough, and are holy enough alreadie, and need no more; or elſe they haue the curſe of a ſtonie and hard heart; or elſe they are drawne away and hindred by bad counſell or company: theſe be the pull-backes and hindrances which keepe men backe from profiting in the ſchoole of wiſedome.

THE

THE THIRD SERMON.

FRom this worthy ſentence of a moſt worthy and gratious woman, we haue alreadie, deliuered and handled, this worthy doctrine, namely, that the chiefe felicitie of this life, conſiſteth in hearing and obeying true wiſedome: this we haue largely confirmed and proued, and haue made ſome vſe of it: gathering from hence as a neceſſarie conſequence, the miſerable & wretched eſtate of ſuch as are deſtitute of this wiſdome, of ſuch as ſeeke to hinder and ſtoppe it, of ſuch as refuſe to heare it, of ſuch as are contemners and mockers, and of ſuch alſo, as are idle and vnprofitable hearers: and yet ſtill we are to make ſome further vſe of this doctrine, it ſerueth directly, to reproue & confute the vanity and follie of ſuch as repoſe their chiefe felicitie, either in carnal wiſdome, or in the glory of the world, or in riches, or in pleaſures: Of al theſe we haue ſpokē ſomething already,

yet let vs say something more of the two latter, namely riches and pleasures: because most men doe repose true happines in them: this is taken as a principle, that those are the happiest men in the world, which abound in wordly wealth, & spend their whole life, in mirth and Iollitie, in earthly delights, and carnall Ioyes, but the vanitie of these men shall easily appeare, if true wisedome may be iudge; Trauell not too much to be rich, saith the wise man, but cease from thy wisedome: Wilt thou cast thine eyes vpon that which is nothing? for riches taketh her to her wings, as an Eagle, and flyeth into the heauen. His meaning is, that riches are of small reckoning and account, and that they are vncertaine, flitting and fading, therefore there can be no true happines in them. In an other place, he doth handle this more largely, He that loueth siluer saith he, shall not be satisfied with siluer; and he that loueth riches, shall be without the fruit thereof. His meaning is, that such as repose their happines in riches, are not happy but miserable: because they are like vnto such as are alwaies thirstie and hungrie, and neuer satisfied: he setteth downe many other miseries of such men, that they haue not so much

Pro: 23. 3.

much as the fruit of their riches, becauſe they dare not vſe, that which they haue, they are tormẽted with the deſire of more: In the middeſt of all their wealth, they want as well that which they haue, as that which they haue not; and the more they haue, the more they are to maintaine; as ſeruants, friends, and many paraſites and flatterers: and this miſerie alſo is incident to ſuch, that they do ſo much thinke of gathering and keeping their riches, that they cannot haue ſo ſweete reſt and ſleepe as many a poore man hath, their thoughts are troubled, thinking ſometimes how to deceiue others, and how others may deceiue thẽ: they are in continuall feare of theeues, robbers, of fire and water, and of other danger and loſſes; they are troubled in their minds, thinking how badly they haue gotten their riches, and how badly they hold and vſe them: their riches turne to their owne hurt and deſtruction, being occaſions to them, of pride, couetouſnes, prodigalitie, and licentiouſnes, and ſometimes very ruine of body & ſoule. Theſe riches are ſpent & conſumed, by many waies, by dilicate & daintie fare, by coſtly apparell, by ſumptuous buildings, by gaming, by whoredome, by buying, by ſelling, by lawing;

ing; how many waies are riches ſpent and
conſumed, by fire, by water, by warres, by
theeues, by vnskilfull and vnfaithfull Phy-
ſitions, by prodigall wiues, and prodigall
children, by negligẽt & vntruſtie ſeruants;
and thus riches periſh by euill trauell. This
is alſo an other miſerie, that they leaue the
owner, he can take nothing with him; he
knoweth not how ſoone he muſt leaue thẽ,
he hath heapt vp riches, and cannot tell
who ſhall gather them: it may be, neither
child nor friend, but his enemie; he that
hath not contented himſelfe, with many
Lordſhips and countries, he that hath ioy-
ned houſe to houſe, land to land, then a lit-
tle peece of ground will ſerue his turne. By
cc. 5 9. ſuch reaſons doth Salomon proue the mi-
0. 11. 12. ſerie of riches: and he concludeth, that the
3. 14. 15. whole life of the rich man is miſerable, ſay-
16. ing; All his dayes he eateth in darkenes,
with much griefe, & ſorrow & anger. Fi-
nally, riches are deceitfull and dangerous,
they hinder vs from Gods kingdome, they
drawe our heart to them, and make it as a
captiue and ſlaue; they ouerloade & preſſe
vs with cares, they make vs faint-harted,
and fearefull cowards, to endure any thing
for the Goſpell of Chriſt: they often hin-
der vs, and keepe vs backe frõ wiſedomes

Schoole

Schoole: and though wee come thither, yet they doe choake the ſeede of the Word in vs. Therefore there is no true Happineſſe in them.

Thoſe bee true Riches, which when wee haue them, wee cannot looſe them: Earthly ſubſtance compared to Eternall felicity, is no helpe, but a burden: This life compared with Eternall life, is rather to be called death then life. *Aug ſuper Math. Greg: in Ho:*

The ſonnes of Adam (ſaith Bernard) are a couetous generation; What haue you to doe with earthly Riches, which are neither true riches, nor yet yours? Gold and Siluer, is red and white Earth, which the error of man doth make and account more precious; And if they be yours, take them with you when you die. *Bern: in Ser. 4.*

It is a true ſaying of theſe Earthly riches, *Hic gignuntur, Hic amittuntur, Hic dimittuntur.* Heere they are gotten: here they are loſt, and heere they are left.

Thoſe then, which repoſe Felicitie in Riches, haue neither true Wiſedome, nor true Happineſſe, nor true Riches: They are as much deceiued, which put anie happineſſe in Earthly pleaſures. Some of theſe are Carnall, and wicked, and haue their beginning from Hell. *Prou: 10. 23.*

Of this ſpeaketh Salomon, when he ſaith:
Pro. 10. 23. It is a paſtime for a Foole to doe wickedly.
And of this ſpeaketh Eſaiah, when hee
ſaith: The Lorde calleth to weeping and
Eſa. 22. 12. 13. mouruing, and beholde ioy and gladnes;
ſlaying Oxen, and killing ſheepe: eating
fleſh, drinking wine; Eating and drinking,
for to morrow we ſhall die.

Of this ſpeaketh our Sauiour CHRIST,
when hee ſaith; Woe bee to you that now
Luk. 12. 25. laugh, for you ſhall waile and weepe. In
ſuch pleaſures the rich man liued in the go-
ſpell: all his life time vpon earth, but after
Luk. 16. 25. death, his ſoule was tormented in Hell.
The Apoſtle ſaith of the wanton widdowe,
1. *Tim.* 5. 6. that ſhee liuing in pleaſure, was dead while
ſhee liued: and indeed, thoſe which were
moſt liuely and luſty in theſe pleaſures, are
but dead men in grace and goodnes.

But to let theſe ſinfull pleaſures paſſe,
wherein yet manie, too wholie ſpend their
time, and count it their chiefe Felicitie:
And to come to honeſt, lawfull, and ci-
uill pleaſures, yet there is no true Felici-
tie in them: Let the beſt, the greateſt,
ioye and delight bee named, yet it is but
tranſiorie; It is not true and perfect ioy;
It doth not ſatisfie and content vs. Af-
ter wee haue it, we loath it; It is com-

mon

mon both to good & euill; It doth leade to corruption, & it doth oftētimes cause grief and sorrow: The other pleasures, indeed they come from hel, and these are but from the earth: They are but pettie ioyes, bitter sweetings, seeming Ioyes, earthly and bastardly ioyes, in comparison of true and perfect ioy: we are not borne to spend our time in mirth & ioy, but rather to mourne and lament, in respect of our sinnes and *Mat: 5.4.* miseries: Blessed are they which mourne saith Christ, for they shall be comforted: and they that sowe in teares, for they shall reape in ioy: and there is a godly sorrow that leadeth vs to repentance, and so to saluation: the true way to godly ioy, is to feele godly sorrow. Oh that we would remember the greatnes and the multitude of our sinnes, the certaintie of death, the vncertaintie of the houre of it, the account that we are to make in that great day, the manifold duties that we owe, and are to performe to God, to the Church, to the common-wealth, to our countrie, to our families and others: and the remembrance of these things no doubt, would abate, restraine and moderate our lawfull pleasures: Let them that reioyce, be as though *1. Cor: 7.* they reioyced not: and they that vse this *31. 32.* world,

world, as though they vſed it not: for the fashion of this world passeth away.

1. *Iohn.* 2. 15. 16. 17. Loue not this world saith S. Iohn, neither the things that are in the worlde; If any man loue the world, the loue of the Father is not in him: For all that is in the worlde (as the lust of the Flesh, the lust of the Eyes, and the Pride of life) is not of the Father, but is of the worlde, and the world passeth away, and the lusts thereof: but he that fulfilleth the will of God, abideth for euer.

Bern: in epist. 3. ad Seth: The glorie of this worlde (saieth one) is deceitfull, and is worthily refused: It is but like the flower of Grasse, and a vapour appearing for a time; In what state so euer of this life, there is more griefe then pleasure; whilest thou doest reuenge, defend, enuie, suspect: whilest thou doest alwayes loue that which thou hast not: and hauing gotten something, thy desire is not diminished; What rest is there in thy glorie? If there bee anie, the ioye passeth away, not returning againe, and thy griefe remaineth, which will neuer leaue thee.

Oh wicked worlde: who doest wont so to blesse thy onely Friendes, that thou doest make them the enemies of God.

There

There is ſmall ioy to a man, when hee ſeeth his Neighbours houſe on Fier. Hee is vaine which ſpendeth the dayes of his Repentance in pleaſure: when he ſeeth daylie before his eyes, both his Friendes and others to die, and ſo ſeeth that Death is certaine: Is hee not vaine then, that (forgetting the feare of God) doeth giue himſelfe to vaine delights?

Parents do more grieue then ioye, when they ſee their Childe borne, and die in one day: The ioy of this worlde is ſhort, It is a fooliſh thing to delight in our owne Fooliſhnes. It is a vaine thing to fill our hearts with delights, which are ended, before they beginne.

It is a vaine ioye of the Byrdes, in the middeſt of Nettes, Trappes, and Snares, ſet for them: And it is a fooliſh thing in the Fiſhes, to delight in the bayte of the hooke, which bringeth preſent ſorrow and death. And they are as vaine as thoſe vnreaſonable creatures, which glorie in the vaine delights of this world; Seeing that Death is ſo neere them.

The very Heathen haue proued, and mocked this follie of men; Some ſaying: That we come into the world weeping; we goe out of the worlde wailing:

And

And yet we liue heere laughing: others, saying, that the desire of pleasures are griefe, that the fulnes of pleasure is full of repentings; that the end of pleasures is heauy and grieuous: that if any may be counted blessed for them, then the beasts also may bee counted blessed. What enemie is so iniurious or contumelious, as the pleasures of some are to them? Many are so drowned in pleasures, that they are brought to a custome, and cannot want them, which for this cause are most miserable, because they haue made those things most necessary, which are superfluous: therefore they serue their pleasures, and doe not enioy them; they loue their euils, which is the chiefe of all euill. Another sayeth, that true ioy is not possessed, vnlesse peace and righteousnes be kept and holden: The first is as it were the roote, that is righteousnes: the second is peace, the third is ioy: from righteousnes proceedeth peace, from peace proceedeth ioy, they reioyce in temporall things, which haue not learned to desire eternall things. If we list to giue our selues to pleasures, a hundreth yeeres, yea adde another hundreth, and if thou list ten hundreth more, what is this to the reward of eternity? is not all the time of this life, wher-

Seuer. ep. 28.

Aug. sup. Ps. 32.

Chryso. de repas. lap.

in

in we ſeeme to enioy pleaſures, & ſerue our luſts, but the ſleepe of one night, in compariſon of eternitie? }There is a ioy which is not giuen to the wicked, but to them ô Lord which doe willingly worſhip thee: whoſe ioy thou thy ſelfe art; and this is the true bleſſed life, to reioyce of thee, and for thee: this and no other is true bleſſednesſe, but of the vanitie of theſe men, which repoſe felicity, either in humane wiſedome, or in the glory of the world, in riches, or pleaſures, we haue partly ſpoken before. And let Salomon deſide and determine this matter, both by his ſentence and example; he pronounceth of all theſe things, Vanitie of vanities, vanities, of vanities, all is vanitie: If he had but thus ſpoken, in his wiſedome, being diuine and inſpired, we ſhould beleeue him, and reſt vpon his iudgement, but he ſpeaketh alſo vpon experience and proofe. If a poore man had ſpoken it, we might haue reiected his iudgement, as one that neuer taſted the excellencie of riches and pleaſures: but it is ſpoken by Salomon, a famous and worthy king, who excelled and abounded in all wiſedome, glory, wealth, and pleaſures: hauing taſted of all, he proteſteth and crieth out, that all is vanity. And marke what one ſayth of that ſentence:

Aug. lib. 9. Confeſ.

Chryſoſt. ſup. Mat. Ho. 30.

tence, If thoſe ſayeth he, which are occupied in power and riches, they would write this verſe vpon all their walles, vpon their houſes, vpon their dores and gates, and ſpecially if they would write it in their conſciences, that they might alwayes haue it before their eyes, and feele it in their heart, that all is vanitie. And thus wee ſee ſundrie enemies oppoſites to wiſedome, we ſee the miſerable eſtate of ſuch as want her, of ſuch as deſpiſe her, and repoſe their happines in other things: And howſoeuer many be againſt her, and ſhe hath but few faithfull friends, and few doe reſpect or regard her as they ought, but prefer moſt baſe and vile things before her, yet is this wiſedome iuſtified of all her childrē. Now let vs come to ſome further vſes of this doctrine, for the inſtruction and comfort of her friends and followers. Firſt then this ſerueth for the inſtruction of the ſonnes & daughters of wiſedome, that with all diligence, care, & reuerence, they continually hearken to true wiſedome. Though outward hearing be not ſufficiēt, yet it is commended as profitable and neceſſary, and as meanes to conuey grace, knowledge, and faith to the heart: and it is the chiefe end why God hath giuen vs eares, euen there-

by

by to hearken to his voice. Without this hearing, how ſhould we know God? how ſhould we loue him? how ſhould we feare and beleeue in him? Who ſo is among you that feareth the Lord, ſaith Eſaiah, let him heare the voice of his ſeruant. Again, hearken vnto me my people, & giue eare vnto me ô my people, hearken vnto me you that know righteouſnes, the people in whoſe heart is my law: we are readie to hearken to fables, to heare hiſtories, to heare the letters of our friends, & the Proclamation of Princes; and ſome are very ready and willing to heare the Idolatrous Maſſe, & ſhall not we be more ready and willing to heare the voyce of our God? The publike aſſemblies are the ſchooles of wiſedome, wee muſt like good ſchollers, with diligence reſort thither, and be content both to heare and learne: wee muſt like Cornelius, heare with reuerence, whatſoeuer ſhal be ſpoken from the mouth of God: wee muſt with Lidea, giue attendance to Pauls preaching: and wee muſt daily watch at the gates of wiſedome, and giue attendance at the poſtes of our doores: we muſt willinglie neglect no time nor occaſion that may ſerue for our inſtruction in this ſchoole. But of this poynt, I will ſtand

Eſa. 50. 10.

Eſa. 51. 4. 7.

no

no more, becauſe heeretofore in the commending of wiſedome, we alledging manie teſtimonies of holie Scripture; from whence we may drawe ſufficient reaſons and motiues, to ſtirre vs vp to carefull hearing. Now I adde another vſe, that ſeeing our felicity lyeth in wiſedome, we muſt not only carefully heare it, but alſo loue it moſt deerely, and eſteeme it, aboue all things elſe whatſoeuer. Some there be diligent hearers, but yet they doe not ſo highly eſteeme of this wiſedome as they ſhould, neither doe they ſhew the fruits of that loue which this deſerueth: they thinke it good, but not the chiefeſt good: but we are to loue and eſteeme this wiſedome, not as an ordinary or common thing, but as it is indeed, the beſt and the chiefeſt of all things: preferring it aboue all riches, pleaſures, or any thing elſe in the world, be they neuer ſo pleaſant, profitable, or excellent: eſteeming this as moſt good, moſt neceſſary, and that we had better want all the beſt things in the world, then this; and who indeed will not thus eſteeme of this felicity, being the greateſt felicity of this life, and that which will leade vs to eternall happines? Such an account and eſtimation had the wiſe man of it, when hee putteth it in the

first place,& preferreth it before all things. *Pro:*3.
Our Sauiour Christ counteth it the one *Pro:*4.
thing needfull,and the good part that shall *Pro:*8
be neuer taken from vs: he compareth it *Luke.*10.
to a treasure hid in the field,and to a pearle
of great price, which when a man hath *Mat:*13.
found, for ioy thereof, he selleth all that he 44 45.
hath and buyeth it. The blessed Apostle,he 46.
esteemeth all things else drosse and dung, *Phil.*3.8.
in cõparison of this excellent knowledge:
so that our loue to this, it must be rare,
sincere, and perfect, like our loue to God
himselfe: and indeed so much as we loue
God,so much we loue his word; and as lit-
tle as we loue the one, so little we loue the
other. The speciall note to proue our loue
to God is,our true loue to his word: now
where true loue is, there is hungring and
thirsting, and eager desiring of that which
we loue; there is a delight and a ioy vn-
speakable when we haue it. Wisdome cal-
leth those onely to be her guestes, to be *Esa* 55.
partakers of her dainties,which do hunger 1.2.3.
and thirst after spirituall graces. The Pro- *Iob*:7.
phet Dauid saith of himselfe,My hart brea- *Ps*:119.
keth for the desire to thy iudgmẽts alway. 20.
Such a desire as worldlings haue to their
riches, as voluptuous men haue to their
pleasures, who are neuer satisfied; such a

deſire I ſay haue the Saints of God to this wiſedome. The kingdome of heauen ſaith our Sauiour, frō the time of Iohn the Baptiſt hitherto, ſuffreth violence, & the violēt take it by force; his meaning is, that the hearts of men were then inflamed with an earneſt zeale and greedie deſire to heare the word: they did not coldly & for faſhion, but with an earneſt & violent affection, follow & ſeeke after this wiſdome: not the idle & careleſſe ſort, but ſuch as be ſpiritually violent, take & receiue the kingdome of heauen: he that taketh any thing by violence, he doth vehemently deſire it, & will not want it, & vſeth all power & indeuour to obtaine it; neither doth he feare to expoſe himſelfe & all that he hath to danger, ſo that he may enioy it: the matter then being ſo waightie, it muſt not be lightly deſired & ſought for, but with great vehemencie & zeale. And therefore the Apoſtle exhorteth, that as new borne babes, we ſhould deſire the ſincere milk of the word, that we may growe thereby. Infants they deſire milke, & that egerly, they cry & yell for it, nothing will ſtay them till they haue it: & their deſire is daily & continuall. Such deſires & affections we muſt beare to true wiſedome: & as good foode is ſweet to the hun-

1. Pet. 2. 2.

hungry, when it is eaten, so is wisedome to the soule if it be inwardly receiued and digested: there wil follow exceeding delight and ioy, but because most hearers professe their loue to the word, & shew their loue by desiring it, & delighting in it, as it may seeme to the eyes of the world, let vs see some further signes to approue our true loue to wisedome, & the account that we make of it: first then, they that truly loue & truly esteeme this wisedome, they must needes loue the publike assemblies, and specially the publike ministrie and preaching of wisedome: some thinke it enough to pray and read at home, but Gods ordinance must bee acknowledged, priuate duties must giue place to the publike: this is the gate of heauen, the house of God, the court of the Saints: here shineth most clearely the louing countenance and face of God in his temple. Doth euery man speake of his glory? O Lord saith Dauid, I haue loued the habitation of thine house, and the place where thine honour dwelleth. And againe, I reioyced when they said vnto me, we will goe into the house of the Lord: he loued & ioyed in such meetings, because of Gods presence, because of the sacrifices and Sa- *Ps.* 26.8.

craments, they are ministred, & for that he had there the cõpany of Gods people, publike & ioynt prayers, & the word of wisedome, there read & expounded: and as this was Dauids ioy & practise being a worthy Prophet and King, so it is said in an other place, that the Prince shall be in the midst of the assemblies, he shall goe in with the people, & when they goe forth, they shall goe forth together. And as Salomon built an house for God, & consecrated it to holy vses, so he himselfe resorted thither, with the Priests & people, to offer publike seruice to God. Christ himselfe, the Apostles & Saints, did commonly frequent publike assemblies: & such as contemne these, they doe not reade nor vnderstand aright: hauing so many precepts & presidẽts against them. Others there be, which are content to come to publike meetings, to prayer, & to the reading of the scriptures, but they thinke this sufficient, & that they need no more at all: as for preaching, they care little for it; nay many do scorne and hate it: these doe not rightly esteeme or loue the word; if they loued it read, they wold loue it preached: & the rather, seeing it is more to edification: by preaching we are assured of the authoritie of the scriptures; we better

Ezeck. 46. 10.

set vnderstand them, many darke sentẽces of scripture are explained, places which seeme contrarie are recõciled; the hid treasures of wisedome are layed open to our further comfort: scriptures are applied to time, place, persons: affections are more moued, many are called & conuerted, such as are called, are further confirmed and increased, by the power of preaching; for it is ordained of God, not onely for conuersion of soules, but for confirmation, augmentation, and continuance in grace, and therefore most needfull for all persons, be they neuer so wise, strong or holie: these be the speciall prerogatiues & priuiledges of preaching. And therefore the Apostle accounteth & esteemeth of it, as the most necessarie and profitable gift in the Church: the cause why men doe contemne & hate preaching is, because they are in loue with their sinnes, which are discouered by it. Therefore Ahab hated Michaiah the Prophet, as he confesseth, because he prophecied not good vnto him, but euill. Light is come into the world, & men loue darknes more then light, because their deeds are euill: for euery man that euill doth, hateth the light: neither commeth to light, least his deeds should be reproued: but he that

1. *Cor.* 14.

1. *King.* 22. 8.

Iohn.3. doth truth commeth to the light, that his
19.21. deeds might be made manifest: that they are wrought according to God. Againe, they hate this light of preaching, and contemne it, because it is an enemie to their carnal liberties: sincere & sound preaching reproueth many delights, vanities, & corruptions, which flesh and blood would faine retaine & nourish: and therefore carnall men say, Let vs breake this bond, and cast this cord from vs: Let vs shake off this yoake of Christ: but the godly do therfore the more loue it, because it doth reproue their sins, & is an effectuall meanes to bring them to true repentance & mortification: they loue the word read, & they loue it preached: reading is not to be neglected, & contemned, it is cõmended both in the law & the Gospell: thereby we are the better acquainted with the scriptures, we are made thereby more profitable hearers; reading helpeth our iudgements, affections & memories; preaching helpeth reading, and reading helpeth preaching: they that best loue preaching, and seeke most for Sermons, if they doe it with right affections, they read most, and with more comfort and profit: All the parts of Gods seruice are to be practised by a Christian,

no

no part of his ſeruice is to be neglected or contemned: this is an other ſure ſigne of our true loue to wiſedome, often in ſecret to meditate of it, to conferre of it with others, to reade the word, or to cauſe it to be read vnto vs: by theſe priuate exerciſes, Dauid proueth his loue to the word, as we haue hard before: loue will drawe our affection to ſpeake and thinke often of that which we loue: this is a more ſure ſigne then the other, it may be ſome are drawne to publike meetings by feare, by examples, by lawe, by cuſtome, but when we are alone in priuate, or fewe with vs, then to ſpeake of the word, then oftentimes to thinke and muſe of it, euen in our priuie chamber, this is a ſure ſigne of ſincere loue. Againe, if we doe ſincerely loue, and worthily praiſe this wiſedome, our care and endeuour will be, to mainetaine the dignitie and credit of wiſedome, by our godly life and conuerſation: we muſt be not onely profeſſors, but practitioners; and how can they be ſaid to be the ſonnes and daughters of wiſedome, which do follow the examples and cuſtomes of follie? theſe do ſtaine & pollute their profeſſion, & are but like fooliſh builders, & fooliſh Virgines, not adorning the doctrine of

Pſ. 119. 97.

wisedome, but dishonouring it; Let your conuersation be such saith the Apostle, as it becommeth the Gospell of Christ, that which we loue, we seeke to credit, to beautifie, and to honor it by all meanes we can: we will not suffer it to be disgraced or defiled by our default. The very heathen will not suffer their false Gods to be dishonored or defaced, by any: and shall we wilfully dishonor and discredit the excellencie & maiestie of wisdome, by our wicked liues & conuersations? If any man loue me saith Christ, he will keep my words. Again, ye are my friends, if you doe whatsoeuer I command you. An other signe of our loue and estimation to wisedome, is to hate, detest, and abhorre all falsehood & follie, as sworne enemies to true wisedome. I hate vaine inuentions saith Dauid, but thy law I do loue: light and darknes, truth and lies, wisedome and follie, are opposite, they cannot be reconciled. Elias and Baalls Priests, Michiah and false Prophets, Amos and Amasias, the Arke of God and Dagon, God and Baall, Iewes and Samaritans, Beleeuers and Infidells, Papists and Protestants, cannot agree together. In all the booke of the Prouerbes, the wise man and the foole, wisedome and follie, are

Ioh. 14. 23.

Io: 15. 14.

Ps. 119. 113.

opposed

opposed one against another: the sonnes of wisedome, are the sonnes of light: now the nature of light is, to expell mysts and cloudes, to discouer and reproue many vncleane things, but it cannot be defiled with any, and it hath no fellowship with vnfruitfull workes of darkenes: Wisedome is a chaste matron; folly and error is a harlot: and therefore their must needs be discention betwixt them: the friends of wisdome must needs flie and abhorre al seducers and deceiuers. Therefore sayth Salomon, Depart from the foolish man, when thou perceiuest not in him the lips of knowledge. And againe, My sonne heare no more the instruction, that causeth to erre from the words of knowledge. Though seducers be subtill, and we are apt to erre; yet this is the power and vse of wisedome, to keepe vs sound and safe from error: this wisdome doth build vs vp, in sound faith and knowledge, and doth make vs stable and constant, and is a speciall preseruatiue against the deceit and craftines of foolish and false Prophets: Finally, another more sure argument of our true loue to this wisedome, euen then to loue it, and most highly to esteeme of it, when it is generally disgraced, contemned and persecuted of the world:

Pro. 14. 7.

Pro. 19. 27.

world: it is an easie matter to heare and professe it in the time of peace and prospe-itie, when the profession of it is commanded and approued by the power of Princes: wisedome then hath many friends, but the tryall of true loue and friendship is then, when most men doe oppose and set themselues against the profession of wisedome: euen then to esteeme it our felicitie, euen then to loue it dearely, and defend it: this I say is a true signe of loue indeed. Such a loue had Dauid, when many were enemies and persecutors of the truth, Princes sayth he, did sit and speake against me, but thy seruant did meditate in thy statutes, also thy testimonies are my delight and my counsellers; the proud haue had me exceedingly in derision, yet haue I not declined from thy law. Againe, the bands of the wicked haue robbed me, but I haue not forgotten thy law: the proud haue imagined a lye against me, but I will keepe thy precepts with my whole heart. The profession of wisedome is not alwayes peaceable, but oftentimes bringeth with it hatred and contempt: our flesh is enemie to it, and Sathan doth trouble vs by seducers and persecutors: but wee must stand firmely for the maintenance of the truth,

truth, and defend this our felicitie, though it be to the losse of life and liuing: men do striue & contend for maintenance of their riches, their freeholds, and liues, and shall not we stand for defence of that, which is better & more worth then all these things? If any man come to me sayth Christ, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his owne life also, he cannot be my disciple. His meaning is, that we must cast off all affections to our dearest friends, which draw vs from Christ. And in the same place he doth teach vs, that when we begin our profession, we must make full account to hazard our credit, goods and life for it, or else our beginning is rash and vnaduised, and men will scorne vs fooles, because we began and could not make an end. The Apostle commendeth the Thessalonians, because they became followers of him and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghost. And in another place he sayeth, that it was giuen to the Philippians for Christs cause, not onely to beleeue in him, but to suffer for his sake. And the Hebrewes are commended, because after they had receiued the light, they endured a great fight in afflictions:

1. Thes. 1. 6.

Phil. 1. 29

Hebr. 11. 32, 33, 34.

flictions: partly while they were made a gazing-ſtocke, both by reproches, and afflictions: and partly while they became companions of them: for both you ſorrowed ſayth he, for my bonds, and ſuffred with ioy the ſpoiling of your goods, knowing of your ſelues, how that you haue in heauen a better, & an enduring ſubſtance. The laſt vſe that I make of the former doctrine, is a comfort to the true ſonnes and daughters of wiſedome. Their ſtate is moſt happie and bleſſed, and they are in the right way to eternall happines, they haue many diſcomforts and diſcouragements in the world, and are accounted of all other moſt wretched and vnhappie. But what need they care for the blind, raſh, and falſe iudgement of men, ſeeing for this cauſe the world knoweth vs not, becauſe it knoweth not God: and the voice of wiſdome, the voice of God and good men, doth pronounce vs happie: and our owne conſcience doth teſtifie to vs, that we walke in the right path to euerlaſting bleſſednes. Indeed the wicked they ſay, It is in vaine to ſerue God: and what profit is it that we haue kept his commandements, and that wee walke humbly before the Lord of hoſtes? therefore we count the proud bleſſed,

Mal. 3. 13. 14, 15, 16. *&c.*

ſed, euen they that worke wickednes are ſet vp, and they that tempt God: yea, they are deceiued. Then ſpake they that feared the Lorde, euery one vnto his Neighbour, and the Lorde hearkened, and heard it, and a Booke of remembrance was written before him, for them that feared the Lorde, and thought vpon his Name: And they ſhall be to mee (ſaith the Lord of Hoſtes) in that day, that I ſhall doe this, for a Flocke: and I will ſpare them, as a man ſpareth his owne ſonne, that ſerueth him: Then ſhall you returne, and diſcerne betweene the righteous, and the wicked: betweene him that ſerueth God, and him that ſerueth him not. Againſt all blaſphemous, falſe, and wicked ſpeeches of the worlde, let the friends of wiſedome oppoſe for their comfort, theſe ſweete words, and comfortable promiſes of God, the Father and Founder of wiſedome, and the defender, & liberall rewarder of all ſuch as truely loue it.

And nowe before I paſſe to other matter, (by your Patience,) in reſpect of the premiſes: Let mee make ſome Application to this Citie; God hath bleſt you with many ſpeciall fauours and mercies a long time, farre aboue and beyond many other places: I will not ſpeake of your

your outward Priuiledges, Freedomes, Donations, order of gouernment, wherein, it may be, you excell ſome others. But I will ſpeak of your chiefeſt Priuiledge, the beautie and Ornament of your Citie, and the beſt flower of your Garden: and that is indeed, the plentifull and ſincere preaching of the Goſpell: In reſpect whereof, ſome doe truly thinke, and ſay (with this woman) Happy are you, which may daily heare ſuch wiſedome; And they may truely ſay in reſpect of ſo many heauenly viſions, This is the houſe of God, this is the gate of heauen: and though many other places, are in ſome ſort, partakers of this happines, yet but fewe are equall with you in this gracious bleſſing.

Firſt then, conſider how long a time you haue had a certaine, ſetled, and reſident miniſtrie, for the ſpace of no leſſe then fiftie yeares; many in the meane time haue beene deſtitute, as poore ſheepe without a ſhepheard. Some haue had this meanes of ſaluation very ſeeldome: and ſometimes interrupted, and eclipſed.

O happy are you, that haue had ſo great a bleſſing, ſo many yeares continued; and the greater bleſſing it is, not onely that you haue had this word of Wiſedome preached

amongſt

amongſt you, but alſo ſoundly and ſincerely by faithfull Paſtors and teachers: diuiding the word of Truth aright. Others it may be, haue had the Word preached: but corruptly, and erroniouſly, mixing Chaffe and Wheate together: and flattering the people in their ſinnes. This is alſo a further bleſſing, that you haue the Word preached, not onely ſo long, and ſo ſincerely, but alſo in ſuch variety of gifts & teachers, of ſtrangers, of yout owne Countrey-men: of young and olde: variety of teachers amongſt your ſelues, this is a ſpeciall bleſſing. Thus you haue experience of the diuers graces and gifts of God, in diuers men: and heerein God is good vnto you, if one can doe you no good, another may.

A worthy Father holdeth it profitable, that of the ſame queſtions, many Bookes ſhould bee made by ſundry men, in a differing ſtile, though not in a differing faith, all ſtomaches (wee ſee) are not alike. One kinde of dreſſing pleaſeth one, which hath no reliſh with an other: and yet the ſame meate, ordered after another faſhion, may fitte his appetite. As differences of meates, ſo of humors and diſpoſitions of men: the ſame matter diuerſly handled, may find entertainment with diuers men, which yet

dif-

disgested after one only fashion, would haue acceptance with feare; All fishes are not taken with the same baite, all birds are not caught by the same kind of voyce and singing: I speake not this to please vaine and curious humors, who without iust cause distaste and dislike their faithfull teachers; Loue your Pastors, reuerence the gifts of God in any, be they more or lesse: yet know that it is a blessing which many want, to be in such sort as you are partakers of the labours of sundrie teachers. And herein also your blessing is the greater, because you haue such preaching, so often and so plentifully, both vpon the Saboth day, and at other times: howsoeuer some may thinke this too much, and some murmer at it, and some loathe it, so that much preaching is loathsome & odious to some, yet is this a rare blessing, which God hath not imparted to many. In other things we count plentie a blessing, and we neuer care how much we haue, the more the better: we neuer thinke we haue too much or enough: God himselfe doth promise it as a blessing to his children, to haue store and abūdance of victualls, of Cattell, of Corne, and the men of this world doe confesse it a great blessing, to enioy these and such like things:

Deut 28.

things plentifully. Is it not a farre greater
blessing, to haue in such abundance the
blessed foode of our soules? the want, pe-
nurie, and scarcitie of this foode is a curse *Amos 8.*
and iudgement: therefore to haue it plen- 18.
tifully is a speciall and a rare blessing. God
doth promise it as a rare mercy to his peo- *Ier. 3.15.*
ple, and a speciall token of his loue, to giue
them such Pastors as shall feede them with
knowledge and vnderstanding. Againe
he sayth, I haue set watchmen vpon thy
walls, oh Ierusalem, which all the day and *Esa. 62.6.*
all the night continually shall not cease;
you that are mindfull of the Lord, keepe
not silence, and giue him no rest, till he re-
paire, and vntill he set vp Ierusalem the
praise of the world. The Ministers must be
watchfull in praying continually for the
people, and they must be as carefull to
put the people in minde of their dutie, and
the people must take it as a blessing, to
haue such remembrancers: wee are dull
& slothfull in attention, in vnderstanding,
in memorie, and practise, the best remedie
is often preaching, & importunate calling
vpon. The words of the wise, sayth Salo-
mon, are like goades, & like nayles fastned *Eccl. 12.*
by the masters of the assemblies, which are 11.
giuen by one Pastor. His meaning is, that

whereas we are dullards and slobacks in all goodnes: by the goade of preaching we are set on, prickt forward, and quickned in all good wayes; and whereas we are wauering and fickle, we are by the naile of preaching, if it be wel and often driuen, we are I say by this setled and stayed in the truth. And though this goade and naile be commonly vsed amongst vs, yet in respect of our weakenes we haue great neede of it, neither are we to contemne it, because it is so common and plentifull. Good and necessarythings are not to be loathed, though they be cõmon. The sunne, moone, & stars, water & fier, bread & drinke, are common, yet can we not liue without thẽ, neither do we contemne them, and though the word be compared to corporall foode, & in many things they agree together, as we haue heard before: yet herein they differ, that of the foode of the body, wee may haue too much, & surfet of it to our hurt; yet it is not so in this spirituall foode, wee may be too wise in the world, too wise in our owne conceit, but we can neuer haue too much of this spirituall wisedome, so long as we liue in this world; and he that is most wise or holie, hath his wants, and doth dayly desire increase of grace. Corporall food saith one, when

when wee haue it not, doth breed in vs a great desire to haue it; when we haue it, and eate it, and fill our selues with it, we oftentimes loath it: but on the contrary, spirituall dainties and foode, when wee haue them not, we loath them; when we haue them in truth, we the more desire them. In bodilie foode, appetite breedeth fulnesse, and fulnesse breedeth loathing: in spirituall foode, appetite breedeth fulnesse, and fulnesse breedeth appetite and desire: for, spirituall daynties, when they feede and fill, they doe increase in the minde an earnest and ardent desire. Therefore oh worthie Citizens, confesse and acknowledge this great blessing of God vpon you, & be thankful to God for it: others confesse this blessing vpon you, they are glad & reioyce for it, and would be more glad to haue the like blessing in some sort amongst themselues: they take paines to come, to take some part with you in this grace, and many neighbours and strangers haue receiued much comfort and profit by these blessed & gracious meanes which you enioy in such abundance. It may be some amongst you do scarcely confesse this blessing, they thinke it needlesse, or that they may well spare it: but most vnkind & vnthankfull are *Greg. in Hom.*

theſe, without grace or vnderſtanding. Others ſay, happie are you, but they can neither feele nor ſee any ſuch happines. It may be ſome of Salomons Courtiers and ſeruants, thought it no great happines to haue ſuch a maiſter, ſuch a diuine teacher, to be partakers of ſuch heauenly wiſedome: but yet this woman, a ſtranger, a Gentill, pronounceth them happie; and happie were they indeed, if they knew their owne happineſſe. And I doubt not, but many of you doe acknowledge with ioy this to be the chiefe happineſſe of your citie, to haue ſo long time, ſo ſincerely, in ſuch varietie of gifts, ſo plentifullie the true wiſedome of Chriſt preached and publiſhed amongſt you. Indeed the Lord hath not dealt ſo with euery nation, with euery towne or citie: Nay, the Lord hath ſtricken many countreys and townes with palpable darknes, but there is light, cleare light, the day light, yea the cleare light of the ſunne, in this worthie place where you dwell. Many places haue long endured, the moſt bitter famine of the ſoule, they haue bin depriued & deſtitute many yeres of the ſweet bread of life: but here hath bin many yeares plentie: and others come hither to get food and ſuſtenance for their ſoules. We therefore

brethren,

brethren, as helpers, exhort you, that you receiue not this grace of God in vaine, but receiue with meekenes the word that is grafted in you, which is able to saue your soules. And here by your patiẽce, let me stir you vp to more care and diligence in resorting to Sermons on the weeke day. There is great negligence and slacknes in some, not onely of the common & prophane sort, but also of some professors of the Gospel: a fault I say, in neglecting so many Sermons which they might heare, if slothfulnesse, worldlinesse, or some idle conceit did not hinder them. If wee did sincerely loue this wisedome, and esteeme it, as our chiefe felicitie, wee would neglect no time nor meanes, which is offered to vs: hee that truely loueth the word, doth loue it at all times. A Sermon in the weeke day tryeth our true loue to the word. On the Saboth day, men are compelled to come by force of lawe: all sorts of men come then, Publicans and Pharises, Atheists, and time-seruers: but to come on the weeke-day, when law doth not bind vs, when we haue other occasions to hold vs back, it is a more sure signe of our sincere loue & zeale to the word. And though the Saboth day be chiefly ordeined for diuine seruice and

Sermons, & that day we are wholie to giue ourſelues to ſuch exerciſes without diſtraction: and though the Lord giue vs liberty to worke the ſixe daies, yet we owe him all the dayes of our life: and euery day we are to prefer heauenly things before earthly: and the ſoule before the body, when occaſion is offered, whenſoeuer the Lord calleth; though it bee to the loſſe of the beſt things we haue: Euery one is to anſwere with Abraham, Heere I am: and with Samuell, (after hee knew it to be the Lordes voyce) ſpeak Lord, for thy ſeruant heareth. And with the Apoſties, to be ready to forſake all, when CHRIST calleth.

Euery day we are to preferre Heauen before earth: things moſt neceſſarie, before things leſſe neceſſary: things publike, before things priuate. This care and pollicie we haue in the matters of the world. Euery day wee muſt remember and practiſe theſe holy ſcriptures; Thou ſhalt loue the Lord thy GOD, with all thy minde, with all thy ſoule: That wiſedome is the beginning, that wee muſt firſt ſeeke Gods kingdome, and labour for the meate that neuer periſheth; and that there is one thing needfull.

Oh that wee would often thinke with

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our ſelues, how much we are boũd to God, how many duties he requireth of vs, how many graces we want, how weake we are in faith and knowledge; Oh that wee would ſeriouſly remember the vanity of riches and pleaſures, the ſhortnes of this life, the comforts of the Worde, the great neceſſity and vſe of it, in all the occaſions of our life: And that we would conſider how dull and forgetful we are, what meaſure of knowledge, zeale, loue, and ſanctification is required of vs: what account wee are to make, for not hearing, for loſſe of many Sermons, which we might haue heard, and what a bleſſing the plentifull preaching of the word is, then would wee thinke no time too much, nor too long, that is ſpent about it: but would ſay with this woman; Happy are they that may alwayes heare ſuch wiſedome. And if it be a happy thing to heare, then are they vnhappy which heare not. Thoſe that keep themſelues from hearing, they hinder their owne happines.

Some ſay, they goe to a Sermon, when they haue nothing to doe: As who ſhould ſay, they would not goe, if they had anie thing to doe at all: but theſe doe not rightly eſteeme of wiſdome, preferring it before all things; Nay, as it ſeemeth, they preferre

all things before it. There is a promise of blessednes made to such as come, though they be neuer so small a number: But there is no such promise made to them, which vppon light occasions, absent themselues from holy meetings. Nay, our Sauiour Christ threatneth such, that they shall neuer taste of his heauenly Supper. *Luk. 14.*

There is nothing lost, by seruing of God at any time, to such onely, he promiseth all blessings; godlines is great gaine, and hath a promise of this life, and the life to come. We must not leaue any dutie vndone which God commands, for feare of losse.

When the man of God, forbad Amasiah the king, to take the Armie of Israell with him to battell, which he had hired, the king said; What shall wee doe then, for the hundreth Tallents which I haue giuen to the hostes of Israell? Then the man of God answered, The Lord is able to giue thee more then this. So that if we obey God, we need not feare losses: the Lord will will giue vs all things necessary, so that wee shall not neede to feare want. *2. Chron. 25. 9.*

It is the Lorde that doeth blesse our Trades and callings: and hee will requite any losse, that we endure for his sake: And indeed nothing is gotten by neglecting his ser-

ſeruice: you may put all ſuch gaines in your eies, and ſee neuer the worſe: the cauſe of loſſe, is the contempt and neglect of Gods ſeruice. Others deceiue you, becauſe you deceiue God: your ſeruants are deceitfull, loathfull and vnfaithfull, becauſe you are ſo to God. The Lord threatens to plague his people with drought and ſcarcitie, becauſe they preferred their owne worldly pollicies before religion; they ſought not him firſt of all: but built there owne houſes, and let his lie waſte. Gaines that are gotten beſides Gods will, they will not proſper: but are like that Manna, which was kept and reſerued till the morning, contrary to Gods commandement, and it was full of wormes and ſtancke. Some like the vnthankefull Iſraelites, which loath heauenly Manna, and preferre garlicke and onions before it. Some like Gergeſites, which make more account of their hogges then of Chriſt: they will rather intreat him to goe out of the country, then endure any loſſe by him. Some like Eſau, preferring a meſſe of pottage before the bleſſing. And with Demas they forſake Chriſt, and embrace this preſent world. What is an houre, or two or three houres in the weeke, amongſt ſuch a multitude of houres? the pooreſt

Agg. 1.6.

Num. 21.5

Mat. 8.34

Gen. 25.

Tradeſ-

tradesman early or late, may win & recouer so much time. One friend may entreat an other a longer then that, though to his paine, cost or hinderance. Prince, maister, father, may command many houres and dayes from our owne busines, and may not God command a fewe houres for our good; How many houres doe we spend in the weeke idlely and vainely, we are content to eate and drinke, some twice, some thrise in the day, it may be oftner, and we thinke much to receiue the foode of our soules, some fewe houres in the weeke. Some are content to worke, some to play from morning till night, and it may be from night till morning: but they are soone wearie, in hearing the word, they thinke all that time long and lost, they would haue long health, long leases, long liues, long dinners, and suppers, long feasts, & sleepes, but short prayers, short Sermons, and as seldom as may be, some to their shame, are oftner in the Ale-house then in Gods house: some are glad of the company of vaine companions, they care not how long nor how often they be with them: but they make small account of the fellowship of the Saints, in the great congregation. Chapmen, goe to markets, to faires, many amile

for the bellie and for gaine, they will hardly loſe any that is commodious for them: but many will ſcearce come out of their doores to heare a ſermon; we are to labour for the word if we want it, though it be to our coſt and paines; and will we not receiue it, when it is offered, to vs ſo neare at hand? they that will not heare it when they may haue it ſo eaſily, would hardly take any great iourney for it: we ſee by experience, that all goe of neceſſitie to common duties, and to common workes, in towne or Citie, and is not this a common dutie to all Chriſtians, to heare and receiue the word of life, when they may haue it? The miniſter is to preach in ſeaſon and out of ſeaſon; and as he is bound to preach, ſo you are bound to heare. Woe be to him, if he preach not the Goſpell: and woe be to you, if you heare not the Goſpell; by the preaching of the Goſpell, the miniſter doth performe a ſpeciall ſeruice to God.

And it is a ſpeciall part of Gods diuine ſeruice, required of all true Chriſtians, diligently, and carefully to heare his word preached; Finally, remember, that the ſlacknes and the negligence of the people in hearing, is a wound and Corroſiue to

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the heart of the minister, their forwardnes, their zeale & diligence, is no small ioy and comfort to him: but when he seeth them negligent, slacke and vntoward, it doth discourage and discomfort him, it troubleth his studie, it disquieteth his heart, and maketh him thinke, that such people haue small loue, to him or his ministrie; seeing they will not vouchsafe to heare and reuerence, those fruitfull doctrines and exhortations, which he hath gathered from the holy scriptures; and that with great paines, care and labour.

Therefore obey them that haue the ouersight of you, and submit your selues, for they watch for your soules, as they that must giue accounts; that they may doe it with ioy and not with griefe; for that it is vnprofitable for you; and neuer cease to desire the sincere milke of your soule, that you may growe thereby. But yet further, to rouse vs all, and to waken careless and vnthankfull hearers, let vs see how our Sauiour alledgeth and applyeth the example of this woman, and likewise the example of the Niniuites, against the vnthankfull, rebellious, and vnbeleeuing Iewes. The Queene of the South saith he, shall rise in iudgement with the men of this generati-

Heb. 13. 17.

on,

on, and shall condemne them, for she came from the vtmost parts of the earth, to heare the wisedome of Salomon, and behold a greater then Salomon is here. The men of Niniuie shall rise in iudgement with this generation, and shall condemne it, for they repented at the preaching of Ionas, and behold a greater then Ionas is here. Both these examples are fitly applied, by our Sauiour against the Iewes, and so against vs, they contemned his holy doctrine and miracles, and therefore he chargeth them with great vnkindnes, threatning them with most seuere and iust punishment: and to amplifie their sinne, he compareth this Queene and them together, she a woman, the weaker sexs, vnfit to take vpon her great Iournies; they, many of them, were men more able & stronger, and yet would take no paines to come to him: she a Queene, brought vp tenderly and daintily, and therefore more vnfit to endure trauell: they, most of them priuate persons, acquainted with labour, and yet they will not labour, for that heauenly Manna, and bread of life: She a gentile, a heathen, vncircumcised: they, Gods people, Abrahams seede, and yet they will not accept of the true Messiah, being the blessed and promised Luk. 11. 31. 32.

sed seed: She vndertooke a great iourney, dangerous in respect of wilde beastes, theeues, enemies: Christ was borne amõgst them, he was brought vp, and dwelt with them, he came to them, preaching in euery Citie, Towne & Synagogues, his wisedom cryed in their streetes, and at their doores. This gracious woman, spent much, & was at great charges, in comming and returning, and giuing costly presents to Salomon. Christ freely offreth to them temporall and spiritual graces, foode to soule and body, and yet they regard him not. She was moued with fame and report, which is often false and vntrue: they saw before their eyes his wonders & wisedome. There came to Salomon a man, being onely a tipe of Christ: but the Sonne of God, the true Messias, the wisedome of the father, came of his owne accord to them; yea, he came amongst his owne, but his owne receiued him not. She came to learne, to be resolued and satisfied of her doubts: Christ offreth them diuine wisedome, such as is able to satisfie and resolue any that are willing to learne, in all the matters of their saluation; but they being carried away, by a conceit of their owne wisedome and righteousnes, thinke scorne to be resolued by him:

this

this Queen, aboue all things preferreth this heauenly wisedome, as the chiefe treasure & felicitie: but they make the commandements of God to be of no force by their owne traditions. She moueth many doubts to Salomon, with a good minde to be resolued: they indeed aske many questions, & propound many doubts to our Sauiour, but with most wicked malicious mindes, to catch, entangle, and intrappe him in his speech. This Queene, commendeth, magnifieth & reuerenceth Salomō her teacher, but they reuile and blaspheme our Sauiour Christ. She stirreth vp others to loue and honour Salomon: they withdrawe others, so many as they can from honouring of Christ. She accounteth it true happines to heare Salomons wisedome: they feele and finde no such thing, though they heare the wisedome of Christ. She a stranger admireth Salomon: they of the same countrey, stocke and kindred with Christ Iesus, and yet reiect and despise him. She most thankfull to God and to Salomon, for the comfort & good which she had receiued: but they most creul, & vnthankfull, against Iesus Christ; though he bestowed many great blessings & benefits vpon them: they were those bad husbandmen to whō the Lord

set

set his vineyard, and sending his seruants to receiue fruit, some of them they beate, and some of them they killed: and at last sending his sonne, they said among themselues, This is the heire, come let vs kill him, and let vs take his inheritance. Therefore saith our Sauiour to these, That the kingdome of God should be taken from them, and shall be giuen to a nation which shall bring forth the fruits thereof. Finally, this woman obserued all things that Salomon spake, or did, and wondreth: but they are so blinde, that neither the power of his doctrine, nor the greatnes of his miracles, could moue them to admiration. She was not brought vp in the schoole of God, and yet seeketh for instruction: they were learned in the lawe and the Prophets, and yet despise the true teacher and Prince of Prophets. Therefore shall this Queene rise in iudgement against these blind and obstinate Iewes, which is not so to be taken, as if she had any power of iudging or condemning, for that properly belongeth to Christ: but that by this example, and fact of hers, they shall be conuicted, and left without excuse. It shall clearely testifie to all the world, that their damnation is most iust.

Mat. 21. 33. 44. &c.

THE FOVRTH SERMON.

MAny worthy and excellent things we haue heard alreadie, of this gracious woman, her great care, desire, and loue, to knowe the truth, in comming so great a iourney to her great paines and charge, her reuerencing and magnifying of Salomon, and accounting, the hearing and obeying true wisedome, as the greatest felicitie in this life. We haue heard her example commended by our Sauiour Christ, and alledged by him, to the shame and condemnation of the Scribes and Pharises, and all the obstinate and vnbeleeuing Iewes, who did not receiue, but reiect him, that was far greater then Salomon. Now let vs adde the other example of the Niniuites, applied also by our Sauiour to the same purpose, against the Iewes, and so let vs make some vse of them both to our selues. The men of Niniuie saith Christ, shall rise in iudgement with this genera-

tion, and ſhall conemne it, for they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

Luk. 11. 32.

Heere is a like compariſon as before, to the ſame vſe and ende; the Niniuites being Gentiles, ſtrangers from the cõmonwealth of Iſrael: yet at the preaching of Ionas, ſuffer themſelues to be reproued & reformed: theſe were Iſraelites, the ſeede of Abrahã, to whom pertained the Adoption, the couenant, the promiſes, the law, the oracles of God, & yet they wil not harkẽ to the voyce of the ſõne of God, the ſauiour of the world. They had but one Preacher of the word, the prophet Ionas: theſe had manie prophets, yea Iohn the Baptiſt, & Chriſt him ſelfe, & yet they did not belieue them. The Niniuites in one day, at one Sermon, were touched & conuerted; To them the word had bin preached a lõg time, many yeres, & yet they were not the better. They repẽted at the preaching of Ionas, being confirmed by no ſigne nor miracle: they ſaw daily new ſignes and wonders wrought among them, ſuch as neuer any did before, & yet they cõtemned both his Doctrine and miracles. Theywere moued at the preaching of Ionas a ſtranger, being a Iewe, cõming frõ the Iewes, a nation odious to thẽ: but theſe loathed

thed CHRIST, being their owne Countryman, borne among them. The Niniuites endured Ionas his ſermon, threatning moſt fearfull and general deſtruction vpon them; but they hated Chriſt, and could not abide him, but thought him worthie of death, though he preached, & offered to them, the treaſures & grace of mercie. Finally, they belieued Ionas, a mortall and ſinfull man: theſe would not belieue Chtiſt, being not onely man, but God, whom they could not reproue of any ſinne, hauing ſo many witneſſes from the Law, frō the prophets, from God the Father, from Iohn the Baptiſt, and from his owne glorious works.

And very notably doth one knit vp this compariſon together in theſe words. The Niniuites ſaith he, a nation ſtrange frō God, Ionas, a wan vnknowne, & of a baſe condition, came to them: No man commended him vnto them before hee came, none foretold his comming, he wrought no miracles at all, hee got no mans fauour by any benefites, hee promiſed no great matter, he onely threatneth deſtruction, and he preached no longer then three dayes: but CHRIST was promiſed long before, by the Oracles of the Prophets, often commended by the teſtimonie of Iohn, and his Father,

proceeding from the ſame progenitors, of whom they gloried: he had taught them a good while, and wrought many miracles among them, he beſtowed many benefites vpon many, both vpon their ſoules and bodies, he did not thunder or threaten heauie iudgements, but freely promiſe remiſſion of ſinnes, and freely offereth the inheritance of eternall life: and yet they ſay, he hath a diuell, and they purſue and hate him to death: ſo farre are they from being drawne to repentance by his heauenly doctrine. Therefore moſt iuſtly doth our Sauiour, both alledge the example of this woman, and the example of the Niniuites, to their ſhame and condemnation. This may ſeeme very hard and heauie to ſome, but it is moſt true, and confirmed by common ſenſe and reaſon, that thoſe ſhall be moſt ſeuerely puniſhed, which are not moued, by ſuch meanes, as haue moued many other; thoſe I ſay are in moſt heauie caſe, which haue moe and greater meanes of repentance, and yet haue not repented; this will lye heauie vpon all contemners of the word, vpon all falſe Chriſtians, vpon all vnprofitable and vnthankefull hearers, though they come of Chriſtian parents, though they profeſſe, heare, and be partakers

kers of the Sacraments : yet this will not ſerue the turne, if they be inferiour to them in grace and goodnes, and ſo condemned by their example, that had either no knowledge of religion, or leſſe meanes then they : ſuch men ſometimes, to their ſhame, the Lord ſendeth them, not onely to the heathen, but alſo to the very bruite beaſts, to learne of them ; Heare ô heauens, and hearken ô earth, for the Lord hath ſayd; I haue nouriſhed and brought vp children, but they haue rebelled againſt me. The Oxe knoweth his owner, and the Aſſe his maſters cribbe : but Iſrael hath not knowne my people, hath not vnderſtood. His meaning is, that the very bruite and and dull beaſts, are more kind, and more dutifull, to their Maiſters and feeders, then many people are, to God their Creator, preſeruer, and redeemer. And in an other place, he complaineth, ſaying; I hearkned & heard, but none ſpake right, no man repented him of his wickednes, ſaying; What haue I done? euery one turneth to the raſe, as the horſe ruſheth into the battel : euen the ſtorke in the aire knoweth her appointed times, and the Crane, the Turtle, and the Swallow, obſerue the time of the comming : but my people knoweth not the

Eſa. 1. 3. 2.

Ier. 8. 7. 6.

iudgement of the Lord. The meaning is, that these birds doe better knowe and obserue, the seasons of Summer, Winter, cold, and heate, then his people did the times of mercy and iudgements. The greater means, the longer time, and the more plentifull we haue it; the heauier shalbe our iudgement if we profit not by it. And therefore our Sauiour Christ, did most of all vpbraide and threaten those cities where he preached most, and wrought most miracles, because they repented not. Woe be to thee Chorazin, sayth he, woe be to thee Bethsaida, for if the great workes which were done in you, had beene done in Tyrus and Sydon, they had repented long agoe in sackcloth and ashes: but I say to you, it shall be easier, for Tyrus and Sydon at the day of iudgment then for you. And thou Capernaum, which art lifted vp to heauen, shalt be brought downe to hell; for if the great workes which haue beene done in thee, had beene done among them of Sodom, they had remained to this day: but I say to you, It shall be easier for them of the land of Sodom in the day of iudgement then for thee. In these places he did many of his greatest workes, and that a long time, yea so many & so great workes, as might haue mooued

moued the very Infidels to repentance, his works doe comprehend his doctrine: for the more confirmation of his doctrine, theſe people they heard Chriſt teaching, they receiued and entertained him, they ſaw his miracles, they accepted his benefits, both corporall and ſpirituall, the benefits and priuiledges were very great, which he vouchſafed them, he did not deale ſo with euery Nation, Citie, or Towne. It is a great mercie to haue a Prophet, though it be to our coſt & paines, but Chriſt came to them freely, vndeſired, vnſought for. It is a mercie to haue the word without miracles, but they had both his word and miracles. It is a fauour to ſee Chriſt, and to heare him, though it were but once, but they heard and ſaw him many times, and yet they are vnthankefull and diſobedient. But let vs more neerely conſider, what Chriſt ſpeaketh of the citie of Capernaum, it was a famous citie of Galilie, and had ſome ſpeciall prerogatiue aboue the reſt: for the Sonne of God, beginning his kingdome and prieſthood, he did chooſe that citie as his Pallace and Sanctuarie; there he liued and dwelt amongſt them. This is the chiefe glorie of Cities, to entertaine Chriſt and his Goſpel. This doth as it were

lift them vp to heauen, but if they repent not, but ſtill continue their ſinnes, and abuſe the mercies of God, their iudgement ſhall be the heauier. The grace of God is tyed to no place nor perſon, he will ſpare none if they abuſe his mercies: and this maketh much to the ſhame and condemnation of the Pope of Rome, who glorieth that he is Chriſts Vicar, Peters ſucceſſor, and that Rome is the Metropolitane and Mother-Church of all the world. Though this be moſt falſe, yet if it were true, he muſt know, that the more promiſes and priuiledges they haue, they muſt looke for the greater iudgements. Idolatrie, pride, vncleaneneſſe, vnthankfulneſſe, incredulitie, and other like ſinnes, haue bin the ruine and deſtruction of many famous Cities, which haue had greater promiſes, & greater priuiledges then euer Rome had. Memorable and fearefull is the example of Ieruſalem, which was called the citie of God, the holie citie, a figure of the ſpirituall and heauenly Church, of the which the Pſalmiſt ſpeaketh excellent things. God is knowne in Iuda, his name is great in Iſrael, that there are thrones for iudgement, euen the thrones of the houſe of Dauid: Pray for peace of Ieruſalem; let them proſper that

loue

loue thee. The Prophet Esai saith; The law shall goe forth of Syon: the word of the Lord from Ierusalem. What Citie had euer greater priuiledges? and yet according to Christ prophecying, it is long since come to miserable ruine and desolation: the Iewes that were once the people of God, haue beene long since reiected: the naturall branches are cast off, and they are become a lamentable spectacle to all the world; for the contempt of Gods word, and abusing of his mercies. The like fearefull examples we haue, in the seuen Churches of Asia, of the which S. Iohn speaketh in his Reuelation, they were planted by the Apostles themselues, they professed the Gospell of Christ, they had the word and Sacraments, they had all the prerogatiues, priuiledges, and markes of true Churches, yet are they long since quite ouerthrowne, for their vnthankfulnes and disobedience to the Gospell. What then shall become of Papists, Athists, Recusants, despisers, mockers, Pagannes and Infidells, when as such as haue receiued the Gospell, and entertained it, shall be in harder and heauier estate, in the day of iudgement, then Sodom and Gomorah? whose state no doubt is most grieuous and miserable, as their *Esa.* 2. 3.

sinnes

sinnes was most hainous, and abominable. S. Peeter saith, that they are alreadie condemned, and therefore neuer likely to be saued. What then shall be the fearefull state of those, which shall be subiect to greater destruction & damnation? & such are all careleſſe and vnprofitable hearers, which profit not, nor yet are brought to repentance, by the preaching of the Gospell: these are in harder case, then the Iewes, thē the Infidells, or the Sodomites, because they haue greater meanes, and a more cleare light, then euer they had: he that knoweth his maisters will and doth it not, shalbe beaten with many stripes. If I had not come and spoken to them saith Christ, they should not haue had sinne, but now haue they no cloake for their sin. His meaning is, that their sinne had beene the lesse, if he had not come; so that the comming of Christ, his death and passion, his glorious Gospell, offering grace and saluation to all, doth not ease, lessen, or excuse the sinne of any, but doth rather aggrauate their sin, & so maketh their punishmēt the sorer: which expresse not the vertue of his death, & the power of the Gospel, in their liues & conuersation. And therfore the Apostle doth terrifie the Corinthians, with

Mat. 12. 4.

the

the examples of the Iewes, who had great graces & priuiledges, who were vnder the Cloud, & al passed through the sea, & were al baptised vnto Moses in the Cloud & the sea, & did all eate the same spiritual meate, & did all drinke the same spirituall drinke, for they drāke of the spiritual rocke which followed them, and the rocke was Christ. The meaning is, they had speciall signes of Gods protection & fauour, many rare deliuerances, they had Moses, they had the law & the couenant, they had sacraments & sacrafices, & yet with many of thē God was not pleased: for they were ouerthrowne in the wildernes. And the Apostle setting downe diuers iudgements which fell vpon them for their sins, in the end he saith, All these things came vnto thē for ensamples, & are written, to admonish vs vpon whom the ends of the world is come. Wherefore let him that stādeth, take heed least he fall. Let vs therefore applie all the former examples to our selues, & make good vse of them: we haue had the Gospel of Christ a long time preached amongst vs, and that soūdly & plētifully, as you haue heard. And yet many are in darkenes vnder the light, being very ignorant, not knowing the principles of holy religion, not being able to giue a reason of the true faith. Others, 1. Cor. 10. 1. 2. 3. &c.

though

though they haue knowledge, yet they haue not truly repented, but liue ſtill in their old ſinnes: other, and moſt of all, though they profeſſe repentance, and that they haue forſaken their old courſe of life, yet they bring not forth fruites of amendment; they ſeeme to hate euill, and yet doe no good: at leaſt they leaue many good things vndone, they faile much, to the diſcredit of the Goſpell, in practiſe and obedience; they make ſmall conſcience of many duties of pietie, equitie, and charitie, they make a ſhew of godlines, but denie the power thereof. So that we may complaine, as the heathen man complained of the careleſnes of many hearers in the Philoſophers ſchooles, Some ſaith hee, come to heare, but not to learne, as to a ſtage play, for recreation ſake, to delight their eares, they are carried away with the ſpeech, with voyce, with fables: a great part of ſuch hearers thou ſhalt ſee in the Philoſophers ſchoole, they goe thither, when they are Idle and haue nothing to doe, they goe not to this purpoſe, to receiue any law or rule of life, that ſo they might amend their manners: with the ſame mindes, and with the ſame purpoſes, many reſort to heare ſermons. The Prophet com-

Senec.

complaines of ſuch hearers, or rather the Lord by the Prophet, ſaying, Thou ſonne of man, the children of thy people, that talke of thee by the walles, and in the doores of the houſes, and ſpeake one to an other, euery one to his brother, ſaying, Come I pray you, and heare what is the word that commeth from the Lord, for they come vnto thee, as the people vſe to come, and my people ſit before thee, and heare thy words, but they will not doe them; for with their mouthes they make ieſtes, and their heart goeth after couetouſnes; and loe thou art vnto them as a Ieſting ſong, of one that hath a pleaſant voyce, and can ſing well, for they heare thy words, but they doe them not. And when this commeth to paſſe, for loe, it will come, then ſhall they know, that a Prophet hath beene among them. We haue had (bleſſed be God) a flouriſhing Church a long time, the Goſpell ſoundly preached, in many places of our land: many men in the Church of great learning and gifts, many zealous and forward profeſſors of the truth, the fame of theſe things hath comforted other Churches, hath cauſed many ſtrangers to come amongſt vs, and to liue with vs: Oh that I might truly ſay,

Ezek. 33. 30. 31. 32. *&c.*

as

as this woman sayd to king Salomon in the two former verses before this text: It was a true word sayth shee that I heard in my owne land, of thy sayings, and of thy wisedome, howbeit, I beleeued not this report, til I came and had seene it with my eyes: but loe, the one halfe was not told mee, for thou hast more wisedome and prosperitie, then I haue heard by report: oh that the strangers that are or haue bene amongst vs, might truely say, wee see and perceiue by experience, more zeale, more religion, more sinceritie, more pietie and goodnes, thē we heard of before we came. But may they not to our great shame, may they not see much defection and declining from the zeale of former times, much Atheisme, Poperie, and prophanenesse, much hypocrisie, and dissimulation, great contempt of the word and ministers, much cursing and blasphemie, much oppression in Church and Common-wealth; and finally, may they not see most places full of idlenesse, full of wantonnesse, and most filthie vncleanenesse; and therefore we may iustly complaine, as other haue done long since, in their times, and cuntries, let vs heare the complaints, & lay them to our own hearts, the Gospell is preached amongst vs, and a

Bulling. in Mat. 12.

blessed

bleſſed life is offred to vs by Chriſt, & nothing is required of vs, but obedience, puritie, and honeſtie of life: but we doe obſtinately contemne this diuine and holie requeſt; therfore the Niniuites and this woman ſhal condemne vs. I ſpeake nothing of perſecutors and oppreſſors of diuine wiſedome, but I ſpeake of ſuch as profeſſe the Goſpell amongſt vs: the common ſort doe very badly ſpend the Saboth day, which ſhould be conſecrated to diuine wiſedome: others had rather giue themſelues to drinking, and playing, then to praying or hearing; many Citizens & Townesmen, looke to their Shops and Trades, or elſe they take iourneyes, or if they bee at home, they are prophanely occupied, or if they come to the Sermon, their mindes are at home; they are like Idols, that haue eares and heare not, eyes and ſee not; they doe not conſider and marke, nor beleeue thoſe things which are ſpoken of the contempt of this world: againſt couetouſneſſe, oppreſſion, and deceit; If they be ſomewhat neerely touched, they gruntle like Swine, they barke like Dogges; ſuch as are learned, and haue knowledge, beeing delicate and dainetie, they thinke the plaine

and

and ſimple ſtile of preaching agreeing to the Scripture, to haue ſmall ſweetneſſe or delight in it, they ſtand vpon eloquence and mans wiſedome; it is grieuous to them to heare a plaine ſimple Preacher, though he ſpeake with power of the ſpirit. Great perſons, men of ſtate and countenance, which are ſcarcely accounted men, but halfe Gods, they thinke it a diſcredit to heare many ſermons. I am afraid (ſaith a Father) that the Queene of the South, comming frō the fartheſt part of the world to heare the wiſedome of Salomon, that ſhe ſhall iudge men of this age: and the men of Niniuie repenting at the preaching of Ionas, ſhall condemne thoſe which deſpiſe a greater then Ionas: ſo many among the people, ſhall condemne many Miniſters in the Church, withdrawing themſelues from their Eccleſiaſticall dutie, and doing thoſe things which doe not beſeeme a Miniſter: yea, they doe not beſeeme a ſimple Chriſtian. An other complaineth both of Miniſters and people, ſaying, Woe be vnto you Scribes, and Phariſes, hypocrites, which ſhut the kingdome of heauen before men. By theſe words the Lord will ſhew, that the Prieſts of the Iewes did all things for couetouſnes, and who knew by

Ieron.

Chriſoſt. in opc. im per.

by the ſcriptures that Chriſt was come, and they conſidered, becauſe Chriſt was beleeued and receiued, that the cuſtome of ſacraficing and offering would ceaſe, and that the ſacrifice of righteouſnes would preuaile: but they did ſhut the doore of truth, when they decreed, that if any ſhould ſay he was the ſonne of God, he ſhould be ſhut out of the Synagogue: ſo now hereticall miniſters, they doe ſhut the doore of truth; for they know, if the truth be made manifeſt, the Church would leaue them, and they ſhould be caſt downe from their places. What then is the ignorant people to be excuſed? No, for if thou wouldſt buy thee garments, thou ſeekeſt to ſundry Chapmen, and where thou maiſt haue the beſt garments, and the eaſieſt price, thoſe thou takeſt: and therefore thou muſt ſeeke and ſearch for teachers, and enquire where truth is, and where is error: It is not forbidden to know the confeſſions of all men, and to chooſe that which is beſt, according to the ſaying of the Apoſtle; Proue all things, and hold that which is good. If for worldly buſines thou wouldeſt goe to a place thou knoweſt not, thou doſt not ceaſe from thy purpoſe, becauſe thou knoweſt not the way, but thou doeſt

trie this, and that way, thou doſt aske, ſeek, and enquire, and ſo findeſt the right way: If thou wilt enter into the truth of the ſcriptures, ſometimes pray, ſometimes ſearch the ſcriptures, ſometimes ſeeke by good workes, ſometimes enquire of this miniſter, ſometimes of that: that ſo thou maiſt ſee, who they be that haue the keyes of knowledge. If theſe things be not done, it is becauſe the word of God is not beleeued, nor the promiſe of bleſſednes deſired, nor the laſt iudgement feared. Where is this care of ſearching, and the truth to be found? where is that diligence of inquiring? Men are readie to heare, receiue, and beleeue any thing, like children, they are carried away with any kinde of doctrine, they are ſtill ignorant, and fall into many errors, becauſe with this woman, they will not diligently and carefully ſeeke for the truth where it may be found. All others are carefull and painefull to learne, and ſeeke the true knowledge and skill (as much as they can) of their trades and ſciences, onely Chriſtians are idle, careles, and ignorant in their profeſſion. Harken I pray you (ſaith the ſame father) is it not an abſurd thing, that the Phy-

Phyſition, the Shoomaker, and Weauer, and generally all workemen, ſtriue for the profeſſion of their Arts: but a Chriſtian cannot bring a reaſon of his religion: thoſe Artes being neglected, are but the loſſe of money, the contempt of religion is the loſſe of the ſoule: and yet we are ſo madde, that we imploy all our care and thoughts that way, and we make no account, of the neceſſarie defence of our ſoule; for this cauſe, the heathen knowe not their error, but take offence, and mocke vs; for they being in error, doe all things for the defence of their errors: We (being profeſſors of the truth) can ſay nothing for defence of it; and for this cauſe, the very heathen doe condemne our doctrine of weakenes, they ſuſpect in vs ſome fraude, and fooliſhnes, and ſo they ſpeake euill of Chriſt, as of a liar: we are the cauſe of this blaſphemie. Saint Peeter commandeth vs, to be readie to giue a reaſon of the faith, that is in vs, to euery man that asketh. And S. Paul doth exhort vs: That the word of God may dwell plentifully in vs. But what ſay the fooliſh people to this? they ſay bleſſed is the ſimple ſoule, and he that walketh ſimplie, walketh boldly:

1. Pet. 3. 15. Col. 3.

boldly; this is the cauſe of all euill, that many cannot rightly and truly applie the
*Pro:*10 9. ſcriptures: for by the ſimple, is not meant the foole, but he that is honeſtly and vprightly minded: for if it were ſo vnderſtood, in vaine were the ſaying of Chriſt,
Chri: in Iohn. Hom. 3. *Chap.* 4. Be wiſe as ſerpents, and innocent as doues: Let vs bluſh, and be aſhamed, that the Samaritan woman, was ſo carefull in learning, that her worldly buſines could not hinder her from the doctrine of Chriſt: We enquire nothing in the knowledge of heauenly things, but are careleſſe and neglect all things. Which of vs (I pray you) when we come home, doth any thing worthy of a Chriſtian? who doth ſcarch? repeate? or remember the ſcriptures? The ſcriptures are giuen, not onely that you ſhould haue them in your bookes, but alſo in your hearts: I doe not forbid to get you bookes: nay I doe admoniſh you, and entreate you, that you get them; yet ſo, that you doe oftentimes repeat, both the letters and the ſenſe, in your minde: that by it, that may be made pure. For if in whatſoeuer houſe the Goſpell of Chriſt is, the diuell dare not enter; how much leſſe, ſhall the diuel ore ſinne, touch that ſoule, which is familiar with the diligent reading of it:

there-

therefore ſanctifie thy ſoule, and ſanctifie thy body, this ſhall come to paſſe, if thou haue alwaies in thy minde, and tongue, the Goſpell of Chriſt. Seeing therefore, there is ſuch ignorance, impenitencie, prophanenes, diſobedience and vnthankfulnes amongſt vs, not onely the former examples, but many others ſhall riſe vp in iudgement againſt vs in the laſt day. The Grecians ſhall condemne vs in that day, for they reuerently eſteemed, and heard their Philoſophers diſputing doubtfully of vice and vertue: but wee contemne the faithfull preachers, deliuering vnto vs the certaine and ſure word of God. The Romanes ſhall condemne vs, who gaue ſuch honour to the obſcure writings of Sybilla, that in all doubts they reſted vpon them: we neglect the ſcriptures, which are able to reſolue vs in all doubts, and to comfort vs in the greateſt extremities. The Papiſts ſhall condemne vs, who make more account of their own traditions, then we do of Chriſts Goſpell. They are more conſtant in errors, then we in the truth: they goe further to a maſſe, then we to a ſermon: they are more liberall in mainetaining of Idolatrous Prieſtes, then we aree to maintaine the Lords faithfull miniſters. They take more

care and paines, in drawing as many as they can, to their idolatrous superstition: then we are to drawe men to true religion: They liberally maintaine their followers and fauourers; we suffer many true professors and Christians to want.

Our forefathers, who liued in blindnes, shall condemne vs: who were full of good deeds, abounding in hospitalitie, liberalitie and almes deeds, dealing iustly, honestly, and vprightly in their contractes, and bargaines.

Many amongst vs vnder the Gospell, are couetous, miserable, and vnmercifull, full of deceit, and crueltie.

These miserable worldlings shall condeme vs: who doe so much followe the world, and bestowe so much care and paines vpon it, neglecting no time, or occasion of gaine: whereas we are sloathfull, careless, and negligent in heauenly things. These two examples of the Niniuites, and this woman alledged by our Sauiour Christ in the Gospell, against the vnthankefull and disobedient Iewes, may as truly and as iustly be applied against vs. The Niniuites shall rise in iudgement and condemne this generation; They hearing but one Ionas, and one sermon, threatning

destruction,

deſtruction, beleeued God, repented of their ſinnes, and ſhewed the fruites of their faith and repentance: but how many ſermons haue we heard, and that by ſundrie men, and a long time? ſermons of mercy, alluring vs by the ſweet promiſes of God; and ſermons of iudgements, threatning & thundring euerlaſting damnation: and yet where is our repentance? where are the fruites of our faith and obedience? A fewe ſermons, or one ſermon, was ſufficient to witnes againſt vs; how much more ſuch a multitude of ſermons, ſo long continued? By the mouth of two or three witneſſes euery thing ſhall be eſtabliſhed: And the Apoſtle accounteth his ſermons and Epiſtles, as witneſſes againſt the Corinthians: And if the very ſhaking off the duſt of the feete of Gods ſeruants, be a ſufficient witnes againſt an vnthankfull people: how much more ſhall they themſelues, their continuall labours and ſermons, teſtifie againſt them, to their vtter ſhame and confuſion?

And if our Sauiour Chriſt pronounce ſo hard a ſentẽce againſt Chorazin, Bethſaida & Capernaum, amongſt whõ he preached but a ſmall time: what ſhall become of vs,

that haue had the Goſpell preached ſo often, and ſo long a time. Our Sauiour preached publikely in the world, but three yeares onely: he taught in many other places, he beſtowed but ſome of that time in thoſe Cities. Now if one yeares preaching, two or three yeeres preaching be ſufficient, to drawe vpon an impenitent people, ſuch heauie iudgements and damnation: what ſhall become of thoſe, which haue had the Goſpell preached, ſome tenne yeares, ſome 20. ſome 30. ſome 40. ſome 50. yeares? and yet haue beene, and are ſtill moſt vnthankfull, and vnprofitable hearers. The lawe of nature was ſufficient to make vs inexcuſable, much more the morall lawe of God written, and moſt of all, if to theſe two be ioyned the Goſpell of Chriſt, theſe are three heauie witneſſes againſt vs. But to come to the example we haue in hand, and to make ſome ſpeciall vſe of it to our owne ſoules; This woman the Queene of the South, ſhall riſe in iudgment, & condemne this generation wherin we liue. She trauelleth far, taketh vpon her a great, long, teadious, dangerous, painefull and coſtly iourney: but many amongſt vs, are ſecure, idle, and ſloathfull; fewe or none will labour for it. Nay, they

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will ſcarce haue it, receiue it, though they may haue it with eaſe, without any coſt or labour. If any haue care and conſcience to ſeeke for wiſedome abroad, wanting it at home: ſuch are derided, ſcoffed, hated, and perſecuted, by the moſt ſort of men. This woman reuerenceth her teacher, and thinketh nothing too deare for him. Many deſpiſe their faithfull teachers, little regarding their doctrine, ſeeking their diſcredit, and offering them iniuries: and as for maintenance, they thinke a litle, too much, they grudge to giue that little, which the lawe alloweth, in many places, and hardly can any be drawne to voluntarie contributions, and if they be, they are ſoone wearie of it. The Children of Iſrael doe offer voluntarie gifts, for the building of the tabernacle, as gold, ſiluer, precious ſtones: and they were ſo free, and gaue ſo much, that the Lord ſaid to Moſes, The people bring too much, and more then enough for the vſe of the worke which the Lord hath commanded to be made. And in an other place, the people and Princes offering many thouſand tallents of gold, ſiluer, and precious ſtones: It is ſaid, The people reioyced, when they offered willingly. And Dauid the King, reioyced with great ioy,

Exod. 25.

Exod 36.

1. *Chron.* 29.

ioy, and bleſſed God, for their franke offering. Where are ſuch people? where are ſuch hearts? ſo free and liberall to maintaine Gods houſe? In an other place, The children of Iſrael, they pulled their eare-rings from their eares, to make a golden Calfe: and Baalls Prophets are richly and liberally maintained. Our forefathers haue beene very bountifull, and prodigall, in maintaining Idolatrous Prieſts: they gaue indeed too much to the Church, euen the very wealth and fatte of the world: but we are come to an other extremitie, they gaue too much, we giue little or nothing: nay that which is worſt of all, we take away that, which was giuen by others. Oh what account ſhall theſe make, which ſpoyle & robbe the Church, Nay which robbe God himſelfe? If Chriſt ſhall ſay to thoſe, which haue not releeued and harboured his ſeruants, Depart yee curſed to euerlaſting fire: ſhall not thoſe be partakers of that heauie ſentence, to whom the iudge may truly ſay, I had meate & drinke of my own, but you tooke it from me: I had houſe and harbour, but you thruſt me out? Whoſoeuer they be that are not readie, & willing, to releeue, and maintaine, the faithfull teachers: they thinke baſely of the word: they doe

doe not truly loue it, nor take it to be their felicitie: for as loue is painefull to seeke for wisdome, so it is bountiful, to maintaine it. Want of maintenance is the decay of learning, & religion, & by this pollicie, Sathan doth hinder & keep backe many from this calling, and discomfort many that are in it. Therefore not onely this woman, but also many other, as the Iewes and our forefathers, yea Iezabell in maintaining Baalls Priests, shall condemne, the miserablenes, the couetousnes, the hard dealing and vnkindnesse of this our age, against the true ministers of the Gospell. Againe, this woman accounteth it the chiefe happinesse in earth, to heare true wisedome; we preferre euery profit before it, wee speake and thinke basely of it, we haue neither true desire nor delight to be exercised in it; either publikely or priuately; we esteeme too much of follie, we haue no true resolution to hazard life or goods for this wisedome: nay we deface and discredit it by our bad liues; and therefore we doe not truely loue it, nor make it our ioy or happines: and therefore this woman shall rise in iudgement against vs, and her example doth make much to our shame and condemnation. Finally, this woman

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was with Salomon but ſome ſhort time, ſhe could not ſtay long, hauing a kingdome, it may be, ſhe ſtayed ſome fewe weekes, or monethes, and in ſo ſhort time, ſhe is called, and conuerted, by the force and power of Salomons wiſedome: we haue had a long time, a greater wiſedome then Salomons, and yet it hath had no ſuch power for the good and conuerſion of many; and let vs here ſet downe our reſt a little. The word of the Lord is mightie through God, to caſt downe holdes, caſting downe the imaginations, and euery hie thing that is exalted againſt the knowledge of God, and bringing into Captiuitie euery thought to the obedience of Chriſt; It is able to conuert ſoules, and to redreſſe the waies of young men, be they neuer ſo leaude, wilde, or wanton: This wiſedome is of that power (if it enter into thy heart and delight thy ſoule) that it will preſerue thee from the waies of wicked men and women. It is a preſeruatiue againſt all ſinne. It is compared, to a hammer, and to a fire, which are of great force: by the hammer and fire, the ſmith buckles and bends the hard yron to his vſe and purpoſe; and is not the hammer of Gods word, able to bruiſe, and buckle, & breake

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our ſtonie and hard hearts? the fire hath power to enflame, to conſume, to purge, and ſhall not the fire of Gods word be as powerfull, to kindle zeale in our hearts, to conſume ſinne, and to purifie and cleanſe vs within? This word is compared, to a ſhaft or an arrowe, which ſtriketh and entreth deepely: and is not the word able to ſtrike our hearts, and to pearce them through; It is compared to raine, which ſinketh and ſoaketh into the earth, and ſoftneth the hard ground; and ſhall not ſo many ſweet ſhowers and deawes from heauen, enter into our hearts, ſoften them, and make them fruitfull in grace? finally, it is the power of God to ſaluation, and ſharper then any two edged ſword; and can it not wound vs, and cut downe our ſinnes, the enemies of our ſoule? The Apoſtle ſaith, That ſuch is the power of prophecying, that it is able to conuert an Infidell; there hath beene great power of naturall philoſophie, in drawing men from the hatred of ſinne, to the loue of vertue. A Philoſopher could ſay, when he ſaw a vitious man, that he himſelfe had beene as bad, if he had not giuen himſelfe to the ſtudie of Philoſophie: And ſhall not the profeſſion, ſtudie and preaching of heauenly

uenly wiſedome, be of greater power to vs: there is an example of one Polemon of Athens, a wild and Luxurious young man, delighting and reioycing in infamie; like ſome of the ſwaggering youths of our daies; this young man ſpending a whole night in drinking and wantonnes, after the Sunne riſing, returning home from his riotouſnes, he entred into the ſchoole of Xenocrates, the Philoſopher, not to learne, but to laugh, and deride him. The Philoſopher omitting the matter he was intreating of, began to ſpeake of modeſtie and temperance; and he did it with ſuch grauitie and authoritie, that he ſo moued the young man, that he ſhewed open ſignes of ſorrowe and repentance, and after forſooke his luxurious life. A worthy example, to the ſhame & condemnation of many both old and young in our age, which heare daily many worthy ſermons, full of grace, and power, and yet they are impudent, deſperate, graceleſſe, and hard harted; nothing can moue them to ſorrowe and humiliation for their ſinnes: If ſuch be the power of naturall Philoſophie, farre greater is the power of heauenly wiſdome. As one doth moſt ſoundly and truly deſcribe it: Onely the heauenly doctrine

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ſaith hee (the which alone is wiſedome,) bringeth to paſſe thoſe things, which the Philoſophers were neuer able to doe. The commandemẽts of God (becauſe they are ſincere and pure,) of how great force they are in the hearts of men, daily experience doth ſhew it. Bring me a man inclined to anger, ill tongued, vnruly, and raſh, with a few of Gods words I wil make him as quiet as a lambe: Bring me a couetous perſon, a greedie ſcraper, and a niggard, hence forth will I make him liberall. Bring me one that is fearefull of death, and of paine, ſtraightway, he will deſpiſe both gallous and fire, and dangers, yea the torments of the Brazen Bull: Bring me him, that is a leacher, an adulterer, a ruffion, and a rioter; henceforth ſhalt thou ſee him ſober, chaſte and continent: Bring me a cruell perſon, & one that thirſteth after blood, ſoone ſhal that furie be changed into clemencie and mercy: Bring me an vniuſt man, vnwiſe, & ſinfull, he ſhall ſtraitway be iuſt, wiſe, innocent, & harmeleſſe; ſo great is the might of godly wiſdome, that being powred into the hart of men, it will at once, euen at one puſh, expell and driue out fooliſhnes. Hath euer yet hitherto any of the Philoſophers performed theſe things? Or if he were willing,

Lactant inſtit: libr 3. Chap. 26.

willing, were he able to doe it? who when they haue ſpent their whole time in the ſtudie of Philoſophie, yet neuertheleſſe are not able (if nature doe a little withſtand it) to make themſelues, or any others the better therewith. Their wiſedome therefore, how much ſoeuer it can doe, yet doth it not roote out vices, but hide them; but a fewe of Gods commandements doe ſo throughly and wholy change man, and ſo make him new, that thou canſt not knowe him to be the ſame man he was. The meaning of this worthy man is, that the wiſedome of the word excelleth infinitely the wiſedome of nature, be it neuer ſo abſolute: And howſoeuer Philoſophers ſometimes might make ſome men aſhamed of their vices, and to forſake them: yet they could neuer throughly conuert any, becauſe they could not teach them true religion, and the feare of God, which is the beginning of all true wiſedome. Many examples we haue of the power of Gods word, in the calling and conuerting of mens ſoules. By this, both this woman and the Niniuites were conuerted. Peter preaching euen to thoſe Iewes that crucified Chriſt, their hearts were pricked, and they ſaid, Men and brethren what ſhall we doe?

doe? And by that ſermon he wonne three thouſand ſoules to God: Oh the mightie power of the word, if the Lord lay his helping hand to it. Paul preached to Lidea, Act. 16. ſhe gaue attendance to Pauls preaching: the Lord opened her heart, and ſo both ſhe and her houſe was conuerted: In the ſame manner was the Iaylor and his houſehould conuerted. In an other place, the word was of ſuch power, that the beleeuers came and confeſſed, and ſhewed their workes, and many alſo of them, which vſed curious Artes, brought their bookes and burned them before all men, and they counted the price of them, and found it fiftie thouſand peeces of ſiluer (which was of our money about 2000. markes) ſo the word of God grewe mightily and preuailed. Thus we ſee, that the word hath beene heretofore of great power to winne ſoules to God. Is it now become weake and feeble: nay the fault is not in the word, but in the ſtubbornnes & hardnes of our harts, which will not ſuffer it to enter, nor giue it any place. The word is the ſame it was, it is the ſame ſeede, but is now ſowne in a bad ſoyle, and therefore it will nòt, nor cannot fructifie; And that you may know, whether the word hath this power in you

or no, for the conuerſion of your ſoules, remember this worthie & excellent counſell, for your inſtruction and direction. When any is conuerted to the Lord, the vaile is taken away: therefore the cauſe of taking away the vaile, is our conuerſion to God; From whence we may gather, that whilſt in reading the ſcriptures, the vnderſtanding of them is kept from vs, and whilſt, that which is written is obſcure and ſhut vp from vs, we are not yet conuerted to the Lord: for if we were conuerted, (no doubt) the vaile would be taken away. Let vs ſee what it is to be conuerted to the Lord. But that we may the more clearely knowe, what is to be conuerted, let vs firſt ſee, what is to be auerted, that is turned from the Lord. Euery one then, that when the words of the lawe is repeated, is occupied in common fables, he is auerted; Euery one which is bound with the cares of poſſeſſions, with the deſires of riches, and of the glory, and honour of the world, he is auerted; that is, turned from the Lord: He which ſeemeth to be eſtraunged from theſe things, and ſitteth and heareth the words of the law, and is attentiue with his countenance & eyes, but his heart

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and thoughts are wandring, he is auerted; that is, turned from the Lord. What is it then to be conuerted and turned to God? If we caſt all theſe things behind our backes, and giue our ſelues in ſtudie, in deeds, in minde, and care to the word of God, to meditate in his lawe day and night, letting paſſe all other things, let vs giue our ſelues to God. Let vs be exerciſed in his teſtimonies: this is to be conuerted to the Lord. If thou wouldeſt haue thy ſonne to learne the liberall ſciences, doſt thou not free him from other things? for this cauſe, thou doſt prouide a ſchoolemaiſter and bookes, and thou doſt ſpare for no coſt, to haue thy purpoſe brought to paſſe. Which of vs doth ſo giue himſelfe to the ſtudie of Gods lawe? who doth with ſuch ſtudie and labour, ſeeke for heauenly things, as he doth for humane and earthly? and why doe we complaine, that we are ignorant of that, which we learne not? Some of you, ſo ſoone as they heare that reiected which is read, they ſtraite goe away, there is no inquiſition of that which hath beene ſpoken, no conſcience, no remembrance: where as it is ſaide, Aske thy fathers, and they will tell thee: Aske thy teachers,

Oreg: in Exod: Hom: 12. Chap 41.

and they will teach thee: Some tarrie not ſo long, till the lectures be ended; ſome though they heare, vnderſtand not, being in the lower parts of Gods houſe, and occupied with fables, of whom I dare ſay, that when Moſes is read, there is not onely a vaile vpon their heart, but there is a wall ſet betwixt them. If he that is preſent which doth heare and is attentiue, and doth enquire and diſcuſſe of thoſe things which he heareth, and that which he cannot vnderſtand, he doth aske the meaning of others, and ſo learneth, he that ſhutteth his eares leaſt he ſhould heare, and turneth away his face from hearing: how is the vaile taken away from his heart? Let vs take heed then, that when Moſes is read, when Paul is read, there be not a vaile vpon our heart. Certainely if we heare negligently, and haue no care to learne and vnderſtand, not onely the ſcripture of the Lawe and Prophets, but of the Apoſtles and Euangeliſts, we are hidden and couered with a great vaile, and I doe feare, that by the negligence and fooliſhnes of our heart, that the diuine volumes are not only hidden from vs, but ſealed: as if a booke ſhould be giuen into the hands of man to read, and he anſwereth, he cannot read, or

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that it is ſealed. And therefore we muſt haue a care, not onely to learne the ſcriptures, but we muſt entreate the Lord, by ſupplications day & night, that the lambe of the tribe of Iudah may come & vouchſafe, to take this ſealed booke and open it: And indeed, it is Paul that planteth, and Apollo watreth, but it is God that giues the encreaſe; he is the author of our miniſterie, the author of the word, the giuer of all gifts and graces to his ſeruants. Good ſeede is ſowne in ſundrie grounds, but it doth not fructifie in all: Man ſpeaketh to the outward eare, but God muſt ſpeake inwardly to the heart: or elſe the word will haue no power to conuert the ſoule. The Goſpell is heard (ſaith a father) ſome beleeue, and ſome beleeue not: They which beleeue, they heare and learne from the father: they which beleeue not, they heare outwardly, but they neither heare nor learne inwardly: that is, to them it is giuen to beleeue, to the other it is not giuen. So ſaith our Sauiour to the Apoſtles: To you it is giuen to know the ſecrets of the kingdome of heauen, but to others it is not giuen. It is ſaid in an other place: As many as were ordained to eternall life beleeued, when Paul & Barnabas preached. Though

Mat. 13. 14.

Act. 13. 48.

Prophets ſpeake to vs, though Apoſtles, though Salomon, though Iohn the Baptiſt, though Angels and Chriſt himſelfe ſpeake: yet they ſhall nothing auaile to conuert vs, except God open our hearts. The Lord raigneth, both vpon the corne and vpon the thornes; but hee ſendeth Raine vpon the Corne, for the barne, and vpon the thornes for the fire, and yet it is the ſame raine: ſo the word of God is powred vpon all, let euery one ſee what roote he hath, let him ſee whether he draweth the good raine, if he drawe it to engender thornes, is the raigne of God to be accuſed, before it come to the roote? that is a ſweete raine, till it come to a bad heart. Now that the word may haue more power in vs hereafter, let vs caſt off naturall blindnes, carnall ſecuritie, our olde ſinnes and worldly cares: let vs come with hungrie, and humble hearts, denying our ſelues, and deſirous to learne: let vs come with repentance for our ſinnes, and a ſincere loue to the word; And aboue all things, let vs pray hartily, and continually to the father and founder of all good gifts, for the bleſſings of all good leſſons and inſtructions to our ſoules; let vs confeſſe our

Aug: de benedict: Eſau. & Iac.

our owne weakenes, and ſay in our ſoules, with the ſpouſe to her husband Chriſt, Drawe me, and we will runne after thee. *Cant.* 1. 3.

Finally, let vs pray with Dauid, be beneficiall to thy ſeruant, that I may liue and keepe thy word, open mine eyes, that I may ſee the wonders of thy lawes. I will runne the waies of thy commandements when thou ſhalt inlarge my heart. Teach me (ô Lord) the way of thy ſtatutes, and I will keepe it to the end, Giue me vnderſtanding, and I will keepe thy lawe, yea I will keepe it with my whole heart: Direct me in the path of thy commandements, for therein is my delight. Incline my heart to thy teſtimonies, and not to couetouſnes, turne away my eyes from regarding vanitie, and quicken me in thy way. Looke vpon me, and be mercifull to me, as thou vſeſt to doe to thoſe that feare thy name. Direct my ſteppes in thy word, and let none iniquitie haue dominion ouer me. Teach me to doe thy will, for thou art my God. Let thy good ſpirit lead me vnto the land of righteouſnes. And in an other place, Teach me thy way (ô Lord) and I will walke in thy truth: Knit my heart to thee, that I may feare thy name. *Pſ.* 119. *ver.* 13. 18. 32. 33. 34. 35. 36. 37. *ver.* 132. 133. *Pſ.* 143. 10. *Pſal* 86. 11.

Ier. 17. 14. *Lament.* 5.21.

And let vs pray with the Prophet Ieremie; Heale me ô Lord and I shal be whole; saue me, and I shall be saued; for thou art my praise, turne thou vs vnto thee ô Lord, and we shall be turned. And indeed the calling and conuersion of a sinner, is the great worke of God; as great as the worke of our creation: And indeed, what is our conuersion? but an new creation: for God (that commandeth light to shine out of darknes) is he, which shineth in the hearts of his children conuerted. It is he, that must, make both the eare and the heart tractable and flexible. It is he, that both must make vs willing to doe good, and also able to doe good. It is he, that must inwardly perswade the heart, and by his spirit teach vs inwardly, before we can be truely conuerted. Let therefore ministers of the word, giue attendance to reading, exhortation, and doctrine. Let them stirre vp the grace of God, that worthy thing in them. Let them be faithfull and wise stewards, in disposing the secrets of God. Let them preach sincerely, diligently and feruently. Let their affections and life be vpright and holie. Let them be wholy possessed with the desire of Gods glory, with the loue of Christ, and with loue to the

the ſoules of the people, and then their miniſtrie ſhall be acceptable to God. If not powerful to conuert, yet to confound: their recompence ſhall be with the Lord: their labour ſhall not be in vaine in the Lord. We are vnto God ſaith the Apoſtle, the ſweet Sauiour of Chriſt in them which are ſaued, and in them which periſh: to the one we are the Sauiour of death vnto death: and to the other, a Sauiour of life vnto life: and who is ſufficient for theſe things? And ſeeing that Paul is nothing, Apollos is nothing: but the effect and bleſſing is of God: Let them ſtriue and wraſtle with them, by humble and hartie prayer, continually, vehemently, priuately, and openly, for the aſſiſtance of his ſpirit, and the bleſſing of their labours: that he would perſwade Iapheth, that he might dwell in the tents of Shem, that he would circumciſe the hearts and eares of the people, and take from them, the vaile that hindreth, as ignorance, prophanes, vnbeleefe, hardnes of heart, and ſuch like. That he would power water vpon the thirſtie, and floods vpon the drie ground. That hee would take away their ſtonie hearts, and giue them hearts of fleſh: that ſo they might walke in his ſtatutes: finally, that

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he would giue them vnderſtanding hearts, that they might be fulfilled with the knowledge of his will, in all wiſedome. That they may diſcerne the things that differ; that they may be pure, and without offence, vntill the day of Chriſt. That they may walke worthy of the Lord, and pleaſe him in all things, that the ſame ſignes of conuerſion may be ſeene in their people, as were truely found in this woman. And indeed, many, if not all, the notes of good hearers, which in the beginning I obſerued in her, are true ſignes and notes of her calling: In that ſhe takes ſo great paines, and beſtowes ſo much coſt, to ſeeke for true wiſedome: In that ſhe is ſo carefull to enquire, and ſearch out the truth of religion. In that ſhe ſpeaketh and thinketh ſo reuerently of Salomon her teacher, repoſing true happines in true wiſedome, and ſtirreth vp others to be of her minde: theſe and ſundrie other, are ſignes and tokens of her conuerſion.

She ſpeaketh not like a Pagan, Heathen or Idolater: but like a worſhipper of the true God: ſhe bleſſeth him, and confeſſeth him to be the diſpoſer of kingdomes; and acknowledgeth Iſraell to be Gods

Gods people; and howſoeuer before, either by ſecret inſpiration, or by report, ſhe heard of the true God, of his worſhip, and of Salomons wiſedome: yet now ſhe doth fullie taſte the truth of it, in her owne ſoule: the ſecrets of her hearts are made manifeſt, ſhee worſhippeth God, and ſaith plainely, that God was in that place.

The diuine wiſedome of Salomon had parſwaded this daughter of Iapheth, to come to the tents of Shem, to be a member of the viſible Church, and to imbrace the truth of religion, and no doubt ſhe went ioyfully home, and indeuoured (by all meanes poſſible,) to eſtabliſh the lawe and worſhip of the true God in her owne countrie.

Our Sauiour (as you haue heard) commended this woman, and ioyneth her with the Niniuites, who no doubt truely repented, though many of them fell away afterwards. It is true, that all the Kings of the earth ſought the preſence of Salomon, to heare his wiſedome, that God had put in his heart, as we may ſee in this chapter. *verſ: 24.*

I doe not ſay that all theſe were called and conuerted. It may be many of them came

came to heare and see newes, rather for humane then diuine wisedome; to see the glory and royaltie of Salomon: the beautie of the Temple, and his Pallace, which he had builded, or vpon some other sinister respects: Among so many, this woman is especially named, singled out, and commended, yea a whole storie is recorded of her, and not of the rest: the cause of her comming was religion: She lost not her labour, but got fruit and profit by her comming, and sheweth plaine testimonies of her conuersion. Indeed something is said of King Hyram, that he euer loued Dauid, and when he hard the words of Salomon, he reioyced greatly, and said; Blessed be the Lord this day, which hath giuen to Dauid a wise sonne, ouer this mightie people: And by his power and helpe he furthereth and helpeth Salomon in building a house to the name of the Lord his God. The learned doe obserue; That in this King is prefigured the vocation of the gentiles, who should helpe to build the spirituall Temple of Christ, and indeed, he speaketh religiously, reioycing when he heard Salomons words, and blessing the true God for him; as great tokens of calling and conuersion (if not greater) are

1. *King.* 5. 8.

apparent

apparant in this woman: If she amongst others be a figure of the calling of the gentiles, then it must needs follow, that she her selfe was also called, for though God made a separation betwixt Iewes and Gentiles, and chose to himselfe for a time the seed of Abraham, so that the generall calling of the Gentiles was not before Christ his comming in the flesh: yet God had alwaies some amongst them, as King Hyram, Naamon the Syrian, Iob, this Queene, and others. She seekes for true wisedome from Salomon, and finds it. The Church seekes for the treasures of all knowledge, comfort, and ioy from Christ. She commends and magnifies Salomon: *Cant. 2.* the Church magnifieth Christ, accounting him as her well beloued husband. She pronounceth Salomons followers & seruants to be blessed: the Church accounteth them happie, who heare and receiue Christ in this life; and them more happie, who behold his glory for euer in the life to come. She giueth Salomon precious gifts: *Rom: 12. 1.* the Church giueth Christ the best things she hath, euen her body and soule, as a liuing sacrifice, louing Christ aboue all, and forsaking all for his sake, as Abraham forsooke his owne countrey, *Gen: 12.* the Apostles

their

Mat. 4. Phil. 3. 8. their nettes, and Paul accounteth all things droſſe and dung in compariſon of Chriſt. And as in this woman, we haue a figure of the calling of the Church of the Gentiles: ſo in Salomon we haue a tipe and figure of Chriſt; Salomons kingdome, a figure of Chriſts kingdome: his wiſedome, a figure of Chriſts wiſedome: his glory, a ſhadow of Chriſts glory: his riches, a tipe of Chriſts ſpirituall riches: his Temple, a tipe of Chriſts Temple.

And as Salomon doth kindly accept the gifts and preſents of this woman, though hee had no neede of them; ſo doth Chriſt as kindly accept the ſeruice of his Church.

And therefore this ſhould encourage vs, to giue him the beſt things we haue, with willing and chearefull hearts, ſeeing he is as willing to accept of them, as Salomon doth the gifts of this Queene. Againe, Salomon beſtoweth on her euery pleaſant thing, which ſhe asketh; Chriſt giueth to his, whatſoeuer they aske in his fathers name; he giueth vs better things then Salomon ſhould giue this Queene; namely, hee giueth to vs himſelfe, his body and blood, his ſpirit, his word, all ſpirituall graces, yea life eternall. For how-

howſoeuer there is ſome reſemblance betweene Salomon and Chriſt, yet he is more excellent then any Patriarke, Prince, Prophet, or Saint whatſoeuer. Salomon a King of the earthly Ieruſalem: Chriſt the King of the ſpirituall and heauenly Ieruſalem, of the militant and triumphant Church. Salomon a King of peace, of outward and earthly peace. Chriſt the King of inward and euerlaſting peace. Salomon excelled all Kings of his time in wiſedome and knowledge: Chriſt the founder and treaſurer of wiſedome: Of his fulnes haue we all receiued, grace for grace, for God hath not giuen him the ſpirit by meaſure. Salomon a Prophet, a Preacher; Chriſt as the King of all Kings, ſo the Prince of all Prophets and Preachers. Salomon and all the reſt ſpake by him, Salomon but a man: Chirſt both man and God, Omnipotent, Creator of all things.

Salomon a greeuous ſinner: Chriſt pure, vndefiled, without ſinne; the Sauiour of repenting ſinners, meriting life for them, and making his word effectuall in them.

And now let vs further note, from this religious woman, that religion belongeth

to

to women: God is their Creator, and therfore they are to ſerue him. The firſt woman was created in the image of God, which is true wiſedome, holines, and righteouſnes, which was loſt by the fall of their firſt parents, and they muſt ſeeke to recouer it in Chriſt, who died for them, as well as for men. They are partakers of both the ſacraments: they haue ſoules to ſaue as well as others: they are the weaker veſſels, and ſooner ouercome of Sathan: they haue many ſpeciall infirmities: they are partakers of many bleſſings and deliuerances from God. Therefore religion, the feare of God, and diuine wiſedome, appertaineth to them. Beſides theſe reaſons, we haue plentie of holy examples in the ſcripture, as Euah, Sarah, Rebecca, Debora, Marie, and Elizabeth, with many other, holie and religious women. If then religion belong to women, then much more to men. As they excell in place and power, ſo they ſhould excell in grace and wiſdome. They ſhould be examples of zeale, and pietie, and teachers of their wiues and families. This ſeruеth for the confutation of the Papiſts, who locke vp the ſcriptures from men and women, teaching that doth not belong to them, to ſearch the ſcriptures.

Luk. 8.
Luk. 10.
2. Iohn.
2. Tim. 1.

This

This alſo maketh againſt prophane and careleſſe women, who are altogether negligent in the matters of religion, as though it did not belong to their Sexes at all. Here are alſo reproued wicked and prophane husbands, who doe not further, but altogether hinder their wiues, in the exerciſe and zeale of religion. And moſt curſed are all Athieſts & carnall men, who ſcorne and deride any profeſſion or ſhew of religion in women. And finally, here is comfort, and incouragement for all forward and religious women: this may be to ſtirre them vp to proceed, & go on, in the way of godlines, hauing ſo many, both reaſons and examples ſet before them, mouing and enforcing them to the zeale of religion. And as it appertaineth to all men and women in generall: ſo more eſpecially, to Gentiles, Nobles, Lords, Ladies, Kings, and Queenes: as they excell and ſhine before others in diet, in apparell, in poſſeſſions, and dignities; ſo ſhould they goe before them in ſpirituall graces: As they haue receiued more bleſſings from the Lord, ſo are they more tied and bound to him againe; and more zeale, pietie, and thankefulnes, is required at their hands, according to the ſaying of our Sauiour: To

whom much is giuen, of him much ſhall be required. Their places and honours, ſhould be inducements to pietie: as Samuel ſaid to Saul: The Lord ſent me to annoynt
1. Sam: 15. 1. thee King ouer Iſrael, now therefore obey the words of the voyce of the Lord. As if he ſhould haue ſaid, becauſe God hath honoured thee, thou art bound to obey him. It is their chiefe honour to honour God.
1. Sam: 2. 30. Thoſe that honour me, I will honour ſaith the Lord. The examples of great perſons doth moſt good or moſt hurt: If they be godly, they are a meanes to winne many ſoules to God, by their good examples to drawe them to the exerciſe of true religion. If they be wicked, they infect & drawe many to deſtruction with them. Therefore religion doth chiefely concerne great perſons. Here is a Queene religious, and here is King Salomon, a profeſſor and teacher of religion; and Bethſeba his mother deſcribing a good Queene, a fit wife for Salomon. She ſaith, who ſhall finde a vertuous woman, for her price is far aboue the Pearles: And though ſhe commend care and painefulnes in ſuch a woman, in prouiding for her familie; yet the chiefe thing that ſhe commendeth in ſo great a perſon, is vertue and religion; Strength and honour

nour (ſaith ſhe) is her clothing, and in the latter day ſhe ſhall reioyce. She openeth her mouth with wiſedome, and the lawe of grace is in her tongue. Fauour is deceitfull, beautie is vanitie; but a woman that feareth the Lord, ſhe ſhall be praiſed. Theſe be the words of a woman, of a Queene, of a religious woman, of Salomons mother, inſpired by the holy Ghoſt; directing her beloued ſonne Salomon, what he ſhould chiefely require in the choyce of a wife. A glaſſe for women to looke into, though they be neuer ſo high or great in the world: wherein they may behold and ſee, what things are chiefely required of them, for their credit and comforts: namely, vertue, wiſedome, and religion. *Pro:* 31. 10. 25. 30.

THE FIFTH SERMON.

Verſ. 9.

ver. 9. *Bleſſed be the Lord thy God, which loued thee, to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for euer, and made thee King, to doe equitie and righteouſnes.*

WE haue heard alreadie many things in commendation of this worthie and famous Queene: and yet ſtill we muſt perſiſt vpon that argument. For as the words before, ſo ſtill, the words of this text are greatly to her praiſe and commendation. She praiſeth the true God, ſhe confeſſeth that it was of his meere goodnes, that Salomon was preferred to the kingdome; She gathereth thereby, that God loued Iſrael, and would preſerue it: She ſheweth the end, why he was placed in

in his throne: ſhe ſpeaketh diuinely of the bleſſing, dignitie, and dutie of a good King. The words containe a thankſgiuing and congratulation, for the preferment of Salomon, to the kingdome of Iſrael: wherin, we are firſt to obſerue her pietie to God; and her loue to Salomon. Her pietie to God, in that ſhe diſtinguiſheth him from Idols, and falſe Gods; and worſhippeth and bleſſeth him, as the true God: She calleth him the God of Salomon: not that he was proper, and peculiar to him, (for he is the God of all the world) but becauſe he ſhewed ſpeciall loue, and fauour to Salomon; ſo is he called the God of Abraham, of Iſaacke and Iacob, the God of Daniell. It is an honour to vs, in that he vouchſafeth ſo to be called. It is the glory of Saints, that as ℣ Apoſtle ſaith, their God is not aſhamed of them, to be called their God. It is a happie thing then, to be the friend of God, he hath ſuch in memorie, they are within his ſpeciall care and protection. And as the Pſalmiſt ſaith: Bleſſed are the people, whoſe God is the Lord. She bleſſeth this God, ſaying: Bleſſed be the Lord thy God: A common manner of thankſgiuing in the ſcriptures, we are ſaid to bleſſe God, and God is ſaid to bleſſe vs. *Pſ.* 144. 15.

He bleſſeth vs, when he beſtoweth his bleſſings vpon vs; we bleſſe him, when we giue him thankes, for his bleſſings beſtowed. An example of both, we haue in theſe words of the Apoſtle: Bleſſed be God, euen the father of our Lord Ieſus Chriſt, who hath bleſſed vs with all ſpirituall bleſſings in heauenly things, here are the bleſſings of God vpon the faithfull, and here againe the faithfull doe praiſe and bleſſe God for the ſame. Thankſgiuing is a part of Gods worſhip, & a part of prayer, and therefore the Apoſtle ſaith; In all things let your requeſts be ſhewed to God, in prayer, and ſupplication, with the giuing of thankes. And againe, Pray continually, and in all things giue thankes; for this is the will of God in Chriſt Ieſus towards you. By this we teſtifie our humilitie, and loue towards God: It is a debt due to him, and all the tribute we can pay vnto him. It is a benefit to our ſelues: becauſe by it, we are imboldned to craue more bleſſings of him. It is the finall end of all Gods benefits. Let vs therefore offer the ſacrifice of praiſe alwaies to God, that is, the fruit of the lippes, which confeſſe his name. Now we are to praiſe him for all bleſſings, euen for the leaſt, whether ſpirituall,

Ephe: 1.

Phil. 4. 6.

Theſ: 5. 17. 18.

Heb: 13. 15.

ſpirituall, or temporall. Abrahams ſeruant praiſed God, for proſpering his iourney. Melchiſedecke bleſſed God, for deliuering Abraham and Lot from the hand of their enemies. Chriſt himſelfe whenſoeuer he eate, though it were but barley bread, and a fewe fiſhes, lift vp his eyes, and gaue thankes; and therefore the Apoſtle wiſheth vs, that whether wee eate, or drinke, or whatſoeuer we doe, we doe all to the glory of God. If we are to praiſe God for the leaſt benefites, much more for the greateſt; If for earthly, much more for heauenly; If for the foode of the body, much more for the foode of the ſoule; If for deliuerance from the enemies of the body, much more for the deliuerance from the enemies of our ſoules. Neither are we to praiſe God onely for our ſelues, but alſo in regard of others, the Apoſtle (in his Epiſtles written to the Churches) giueth thankes for the faith, loue, and ſpirituall graces, beſtowed vpon them. King Hyram when he had heard of Salomons wiſedome, and Raigne, reioyced greatly and bleſſed God for him: And this Queene doth the like, here in this place. How much more had the ſubiects of Salomon, cauſe to

Gen: 24. *Gen:* 14. *Iohn:* 6. 11. 1. *Cor:* 10. 31. *Phil:* 1. *Coll:* 1.

reioyce and praiſe God for ſuch a King; And this is the dutie of good ſubiects, as to pray for their gouernours, ſo to bleſſe God continually, for the manifold benefites they enioy through their good gouernment: but of this I purpoſe to ſpeake in an other place. Now as we haue ſeene the pietie of this woman to God: ſo let vs ſee her loue to Salomon, reioycing ſo greatly at his preferment, and proſperitie. For this is the fruit of loue; To reioyce, with them that reioyce, and weepe with them that weepe, and to be of like affection one towards an other. The wicked enuie, grudge, and repine, at the proſperitie of others: and reioyce in their harmes. *Inuidia* (ſaith one) *eſt odium Alienæ felicitatis, &c.* enuie is the hatred of an other mans felicitie. In reſpect of the ſuperiors; becauſe that enuious men be not equall with them. In reſpect of inferiors: leaſt they ſhould be equall to them. In reſpect of their equalls, becauſe they are as good as they. Whereupon Caine did enuie the proſperitie of Abell. Rachell the fruitfulnes of Leah. Saul the felicitie of Dauid. Through enuie, the fall of the world, and the death of Chriſt was procured. An other ſaith, that there is no felicitie ſo modeſt

Rom: 12. 15.

Aug: in quod: ſer:

deſt and gentle, which can auoyd the teeth of malice and ill will. Enuious men be rich of other mens loſſe; wealthy with other mens pouertie; immortall, with other mens death. Wherefore one being asked how a man might be free from enuie; anſwered, if he had no great and worthy gifts, or did nothing famous or praiſe worthy; *non ſola miſeria caret inuidia.* Onely miſerie is free from enuie. This ſinne is almoſt common in all. One Prince enuieth the glory of an other. One rich man, the wealth of an other. One miniſter the gifts of an other. And the meaneſt ſort the better ſtate of an other. But loue enuieth not, but reioyceth at the proſperitie of others; Enuie (ſaith one) is the daughter of pride; But this mother pride cannot be barren: whereſoeuer ſhe is, ſhe doth continually bring forth: Suppreſſe the mother, and there will be no daughter. This woman is ſo full of loue and humilitie, that though Salomon doth farre excell her in wiſedom, in glory, in wealth: yet ſhe grieueth not at it, but reioyceth, prayſing and bleſſing God for it. And if ſhe doe thus reioyce for the gouernment of Salomon; how much more cauſe haue we to praiſe God continually, for the gouernment of Chriſt?

for

for his kingdome of grace and glory: And if Salomons ſubiects and ſeruants, wher
2. *King:* 1.40. he was annoynted King, reioyced with ſuch great ioy, that the earth range with the ſound of them: How are we to reioyce, for the ſpirituall and heauenly kingdome of Chriſt? Dauid praying for the proſperous ſtate of the kingdome of Salomon (who was but a figure of Chriſt) concludeth thus: Bleſſed be the Lord God, euen the God of Iſrael, which onely doth wondrous things, and bleſſed be his glorious name for euer; and let all the earth be fil-
Pſ. 72. 18.19. led with his glory, ſo be it, euen ſo be it. Dauid being a long time reiected of Saul, & of the people, & at length obtaining the kingdome; he exhorteth the people, to
Pſ. 118. 22.23. 24.26. 29. ioy and thankſgiuing, ſaying: The ſtone, which the builders refuſed, is become the head of the corner, this is the Lords doing, and it is maruellous in our eies. This is the day, which the Lord hath made: let vs reioyce & be glad in it. Bleſſed be he, that commeth in the name of the Lord: we haue bleſſed you out of the houſe of the Lord. Praiſe yee the Lord, becauſe he is good: for his mercy endureth for euer. Dauid was a figure of Chriſt, & that place is a plaine prophecie of Chriſt, & was moſt liuely

liuely fulfilled in him ; And therefore, the subiects of Christ are most hartily to reioyce, for the gouernment of their Lord and King Christ Iesus. Reioyce greatly, ô daughter Syon, (saith the Prophet) shout for ioy, ô daughter Ierusalem; behold, thy King commeth vnto thee, he is iust, and saued himselfe; poore, and riding vpon an asse, and vpon a colt the foale of an asse. This prophecie was fulfilled in our Sauiour Christ, when this King Christ Iesus hauing righteousnes & saluation in himselfe, for the good of his Church : he came (I say very porely, & basely to the Citie of Ierusalem : yet the multitude spread their garments in the way, others cut downe branches from the trees, & strewed them in the way ; And the Disciples began to reioyce and praise God, for all the great workes that they had seene : Saying, blessed be the King that commeth in the name of the Lord : peace in heauen, and glory in the highest places. Hosanna, the sonne of Dauid. Hosanna, thou which art in the highest heauens. The fathers, Patriarkes, Prophets, Ioyed greatly with the desire and expectation of his first comming. Abraham reioyced to see his day, and he sawe it, and was glad; yet he sawe it but

Zecha: 9.9.

Mat: 21.

Luk 19.

Iohn.8. 56. but in figure: He ſawe it a farre off, with the eyes of faith. Olde Simeon (being iuſt man) waited for the conſolation of Iſrael; And when he ſawe Chriſt in the fleſh, he tooke him vp in his armes, and prayſed God: Nay not onely he, but all the faithfull, reioyce at Chriſts cõming, as Zacharie and Elizabeth, Iohn the Baptiſt in the wombe. The Virgin Marie, the wiſe men, the Shepheards, and Angels, reioyced exceedingly at his comming: Lauding, and prayſing God: And this is a ſure ſigne of our loue to him, to looke & waite for his ſecond comming, then ſhal we haue fulneſſe of Ioy; when this our King ſhall haue fulneſſe of glory. When he ſhall ſit in the throne of God, at the right hand of his father, with all the Angells, Saints, and bleſſed ſoules, and all his enemies ſhall be trod vnder his feete; then ſhall we be glad and reioyce, and giue glory vnto him; becauſe the mariage of the lambe is come, and his wife hath made her ſelfe readie. Now let vs come to the cauſes of this womans Ioy, and thankſgiuing. The firſt is, that Salomon was King, ſet in the throne of God. And here ſhe ſecretly admoniſheth Salomon and Iſrael, to be thankfull to God; for if ſhe a ſtranger, bleſſeth God

Apoc:19. 7.

for

for Salomons preferment; how much more ought Salomon and Iſrael to do the ſame? ſhe ſendeth them to the fountaine of all graces, beſtowed vpon the King and ſubiects; ſhe acknowledgeth God, the chiefe Monarch and diſpoſer of Crownes: And herein ſhe ſpeaketh diuinely, according to the ſcripture in diuers places. By me Kings Raigne (ſaith wiſedome) and Princes decree in iuſtice: By me Princes rule, and the nobles and all the iudges of the earth. And (Daniell ſaith) it is God that changeth times and ſeaſons; He taketh away Kings, and ſetteth vp Kings. Elihu ſaith in Iob; His eies are with Kings in their throne, where he placeth them for euer, and thus are they exalted. And Hanna (an other holy woman) can teach vs thus much. The Lord maketh poore and maketh rich, bringeth lowe and exalteth, he raiſeth vp the poore out of the duſt, and lifteth vp the begger from the dunghill, to ſet them among Princes, and to make them inherit the ſeate of glory. For the pillars of the earth are the Lords, and he hath ſet the world vpon them. And Dauid ſaith, that preferment & promotion commeth neither from the Eaſt, nor from the Weſt; but God is the iudge, he maketh lowe,

Pro.8. *15.16.* *Dan.2.21.* *Iob.36.* *1.Sam.2.* *7.8.* *Pſ.75.* *6.7.*

lowe, and hee maketh high.

CHRIST ſayeth to *Pilate*, *Thou couldeſt haue no Power ouer mee, except it were giuen thee from aboue.* And the Apoſtle ſaieth, *The Powers that are, they are of God.* The true God (ſaith *Auguſtine*) giueth the heauenly kingdome, only to the godly, but the earthly kingdomes both to good and bad, as himſelfe liketh. Whoſe pleaſure is all iuſtice, he is to haue all power, of giuing or taking away Soueraignetie, aſcribed to himſelfe alone, and no other: For though wee haue ſhewed ſome things, that he pleaſed to manifeſt vnto vs, yet farre, is it beyond our power to penetrate into mens merites, or ſcanne the deſerts of kingdomes aright.

Ier. 19. 11

Rom. 13.

Auguſt: de ciuit: Dei lib 5. c. 21

Hee that gaue *Marius* rule, gaue *Cæſar* rule. He that gaue *Auguſtus* it, gaue *Nero* it. Hee that gaue *Veſpaſian* rule, or *Titus* his ſonne, both ſweete natured men, gaue it to *Domitian* that cruell blood-ſucker. And to be briefe, He that gaue it to *Conſtantine* the Chriſtian, he gaue it to *Iulian* the Apoſtata. All theſe, did the true, ſacred, & onely wiſe God, diſpoſe and direct as he pleaſed. And if the cauſes be vnknowne, why he did thus or thus, is hee therefore vniuſt? His meaning is, that God is iuſt, in the diſpoſing, and

and placing Kings or Kingdomes. An other cause of this womans ioy, and thanksgiuing is: Because she saw the loue of God to *Salomon*, and to *Israel*, in placing such a king.

The cause of all blessings and fauors, is not any merit in vs, but the loue of God. The Lord chose *Israel* aboue other nations: not for any worthines in them, but because hee loued them. All things come from God, to his childdren in loue, blessings, honors, riches, crosses, &c: Nothing to the wicked in loue, their blessings are ioyned with a Curse, they are giuen with his lefte hand. Except wee haue true Religion, Faith, and regeneration, we cannot be assured of Gods loue. And hence we learne: That it is a testimony of loue, to be chosen to great places, either in the Magistracie, or Mnistery: so that wee be made willing and fit to discharge such places, else not. *Deut:7.8.*

The Apostle counteth it a blessing to be made an able minister of the New Testament. Againe, hee counteth it a mercie of God, to be called to the Ministerie. But (*Salomon* saith) as snowe in summer, and raine in harueft, are not meete, so is honour vnseemely for a foole. *2. Cor: 3, 9.* *2. Cor:4.1*

Now let vs see the manifold testimonies of

of Gods loue to Salomon. Before he was borne, God choſe him to build his houſe, preferred him before his father in that worke, and promiſed to eſtabliſh his kingdome. So ſoone as he was borne, he was called Iedidiah, becauſe the Lord loued him. He had a good father Dauid, a good mother Bethſeba, and Nathan the Prophet as his tutor and teacher. While his father liued, he was annoynted King with ioy and conſent of his father and people. He was a yonger brother, therefore had no right to the crowne by birth; yet was choſen extraordinarily to be King, by God himſelfe, (in like ſort was both Saul and Dauid choſen) but afterward Kings were created by election, or blood. God appeared twiſe to him, and ſpake familiarly with him. He gaue him his deſire, and more too. He was King not of heathen or infidels, but of Iſrael, Gods choſen, of Ieruſalem, that holy Citie. He built a moſt glorious Temple, prefiguring the true ſpirituall Temple of God. He had peace in all his countries from Dan to Berſheba. The Amorites, Hittites, Perezites, Hiuites, Iebuſites (which the children of Iſrael were not able to ſubdue) he made them all tributaries and bondmen. He had wiſedome

and

and vnderſtanding exceeding much, and a large heart, euen as the ſand, that is on the Sea ſhore; being wiſer then any man: and hee was famous throughout all Nations round about, and there came of all people of the earth to heare his wiſedome, and hee exceeded all the Kings of the earth, and all the world, both in riches and wiſdome, and all the world ſought to ſee *Salomon*, to heare his wiſedome, which God put in his heart. So that whatſoeuer God promiſed to *Salomon*, he performed faithfully to the full; that none either before him or after him, were or ſhould be like him. 2. *Chro:* 1. 12.

Wee thinke him famous, whoſe fame paſſeth but through a coũtrey or kingdom; but his paſſed through the world: and that not lightly, but with ſuch a power, that not onely his ſubiects, but ſtrangers, Infidells, Kings, and Queenes, came from the farthеſt part of the world to ſee & admire him. As this Queene in this place.

But ſome may obiect and ſay, Is *Salomon* aboue all men and kings? was he wiſer then *Adam* or *Moſes*? I anſwere, theſe were not Kings, neither had they that kinde of glory and power that he had. But was hee more wiſe then the *Egiptian* kings? or more mightie and wiſe then his father *Dauid*? or more

powerfull, glorious, and worthie then the *Babylonian*, *Persian*, and *Macedonian* Kings? Was hee more famous then *Alexander*, the Conqueror of the world, or mightier then *Iulius Cæsar*, or *Augustus*? or richer then *Crœsus*? Hee is compared onely with the Kings of *Israel*. He had not onely wisdom, not onely glorie, not onely power: but all those together; and herein is no king comparable to him: what should we say more? his felicitie was admirable & vnspeakable, and is largely set out in this chapter, and in the former chapters of this book: So that he had sundry & singular testimonies of Gods loue towards him. But some will say, why did God loue him? or how could hee loue him? and why did he bestow so many gifts vpō him? to his own ruine & destruction (as it may seem). For into what horrible & mōstrous sinnes did he fall, as we may see in the next chap: of this book, thus it is written of him. King *Salomon* loued many *outlādiſh* womē, both the daughter of *Pharaoh*, & the women of *Moab*, *Ammon*, *Edom*, *Sydon*, & *Heath*: Of the nations wherof the Lord had said to the children of *Israel*, *Goe not you in to them, nor let them come to you*: To them (I say) did *Salomon* ioyne in loue: And he had seuē hundreth wiues, that were Princesses, & three hun-

hũdreth concubines: And his wiues turned away his hart, after other Gods: so that his hart was not perfect with the Lord his God, as was the hart of *Dauid* his Father. And his Idolatrie, in following diuers gods, is after described; & also the anger of God against him, threatning to rent his kingdome, and stirring vp diuers aduersaries against him, to vexe him a long time, one after another: and rent his kingdomẽ, and gaue away ten Tribes from him, to *Ieroboam*, to the great trouble, discredit, and vexation of *Salomon*.

Wee haue spoken much already of *Salomons* great felicity, but now all is turned into miserie: his wisedome into follie, his honor into shame, the great ioy that many had of him, is now no doubt turned into generall sorrow and lamentation.

What a fearfull fall is this of such a great person? of such a King, a Prophet, a Preacher; and that in his olde age, euen then he falleth into follie and vncleanesse: euen then his heart was turned from the Lorde after other Gods.

The loue of out-landish women drewe his heart from the loue of God: His sinnes are directly against the writtẽ law of God, against his owne doctrine, & he is most vnkinde & vnthankful to God, who had twise ap-

appeared vnto him, and had bestowed so many priuiledges, & excellent graces vpon him. And therefore the Lorde is iustly angrie with him, and grieueth him, and vexeth him with diuers aduersaries, all the daies of his life. He troubled and vexed the Lord, therefore the Lord vexeth him. Hee diuided Gods worship, and therefore the Lord diuided his kingdome.

This fall of *Salomon* is most fearfull, horrible, and lamentable; Nay, it is incredible, that such a man (hauing spent his younger time in building Gods house, in writing bookes, in diuine instructions and meditations), should in his latter dayes fall so grossely, into such monstrous wickednesse: Who would belieue this? or thinke it possible? but that it is written and recorded, by the holy Ghost, the spirit of truth. The remembrãce, the reading, hearing, or thinking of such a fowle fall, in such a man, it may trouble vs, and make our hearts to quake and tremble.

O Sathan, subtile serpent, cruell dragon, mighty and roaring Lyon, the aduersary of mans saluation: great is thy power, thy subtilty, and boldnesse, that couldest preuaile so far with such a man. But what wilt not thou, or what canst thou not doe, if the Lord

Lord let thee looſe? who didſt ſeduce *Adam* in Paradiſe, and waſt not afraide to tempt our SAVIGVR CHRIST in the wilderneſſe, though thou couldſt not preuaile againſt him: but all thy deſire, endeuour, & labour is, to deſtroy the ſoules and bodies of ſinfull mortall men: But the Lord reproue thee (ô Sathan) and ſtay thy inſatiable rage and furie.

O the corruption and ſinfulnes of mans nature: what are wee the beſt of vs all, if the Lord leaue vs to our ſelues? Into what monſtrous and beaſtly ſinnes doe wee fall? O *Salomon*, how art thou degenerated? how haſt thou forgotten thy ſelfe? who hath bewitched thee? In thy young time, all admired thee, ſought to thee, commended and magnified thee for thy wiſedome; now all may admire and ſcoffe thy follie and madnes. The enemies of God, the Heathen may ſay, Is this the great wiſe man, whome all the world admired? Thou haſt bene a ioy to all good men, they reioyced at thy proſperitie, wiſedome, and pietie: Now they ſigh, they are greeued & wounded at their heart, for thy follie & wickednes. Haſt thou forgotten thine education? or the good counſell of thy parents? who taught thee, and ſaid vnto thee, Let thy heart hold faſt 2. *Prou.* 4. 4.

my words, keepe my commaundements, and thou ſhalt liue. Thy louing Father gaue thee this counſell vpon his death bed,
1. *King.* 2. ſaying: I goe the way, of all the earth, bee
2. 3. ſtrong therefore, and ſhew thy ſelfe a man, and take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his ſtatutes, and his commaundements, and his iudgements, and his teſtimonies, as it is written in the law of *Moſes*, that thou mayſt proſper in all that thou doeſt, and in euery thing whereunto thou turneſt thee. And haſt thou forgotten thoſe ſweete words of thy father? Thou *Salomon* (my
1. *Chron.* ſonne) know thou the God of thy father,
28. 9. and ſerue him with a perfect heart, & with a willing minde: For the Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of thoughts. If thou ſeeke him, he will be found of thee: But if thou forſake
Pro. 31. him, he will caſt thee off for euer. And haſt
.12. thou forgotten the ſweet and louing counſell of thy mother? the prophecie which ſhe taught thee, ſpoken to thee with a tender & motherly affection: What my ſonne? what the ſonne of my wombe? and what, O ſon of my deſires? giue not thy ſtrength to women, nor thy wayes, which is to deſtroy Kings: And there ſhee deſcribeth a wife

wife forthee. Not many wiues, but one, not a ſtranger or Idolater, but a woman fearing God. O *Salomon*, haſt thou forgotten the firſt inſtitution of mariage? wherein God made for one *Adam*, one *Eue*; for one man, one woman: and they two (ſaith he) ſhall be one fleſh. And haſt thou forgotten the expreſſe law of God? forbidding the King to take him many wiues, leaſt his heart turne away from God. And againe, forbidding all compacts and mariages with Idolaters, leaſt they cauſe his people to turne away from him, and ſerue other gods; and ſo the wrath of the Lord waxe hotte againſt them, and deſtroy them ſuddenly. Of the truth of theſe words thou haſt wofull experience in thy ſelfe. And haſt thou forgotten the words of God ſpoken to thy ſelfe? promiſing to bleſſe thee, if thou keep his ſtatutes and iudgements? otherwiſe, if thou and thy children turne away from me, and will not keepe my commaundements and my ſtatutes, which I haue ſet beforeyou; but goe and ſerue other gods, and worſhippe them: then will I cut off Iſrael from the land, which I haue giuen them, and the houſe which I haue hallowed for my Name, will I caſt out of my ſight: and Iſrael ſhall bee a prouerbe, and

Gen. 2.

Deut. 17. 17.

Deut. 7. 1. 2. 3. 4

1. King. 9. 4. 6. 7.

and a common talke, among all people: euen this high houſe, ſhall be ſo: Euery one that paſſeth by it ſhalbe aſtonyed, and ſhall hiſſe, and they ſhall ſay, Why hath the Lord done this vnto this land, and to this houſe? and they ſhall anſwere: Becauſe they forſooke the Lord their God; which brought their Fathers out of the land of Ægypt, and haue taken holde vppon other Gods, and haue worſhipped them, and ſerued them: Therefore hath the Lorde brought vppon them all this euill.

And (Oh *Salomon*) haſt thou forgotten thine owne counſell and doctrine, inſpired by the holy Ghoſt, and deliuered to the inſtruction of others: And may it not be ſaid to thee; Behold, thou art called a *Iewe*, and reſteſt in the law, and glorieſt in God, and knoweſt his will, and alloweſt the things that are excellent, in that thou art inſtructed by the Law, and perſwadeſt thy ſelfe, that thou art a guide of the blinde, a ſight of them that are in darknes, an inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the forme of knowledge and Truth in the lawe; Thou therefore which teacheſt another, teacheſt not thou thy ſelfe? Thou that preacheſt a man ſhould not ſteale, Doeſt thou ſteale?

Rom. 2. 17. 18. &c.

Thou

Thou that sayest, a man should not commit adulterie, Doest thou commit adultrie? Thou that abhorrest Idolls, cõmittest thou Sacriledge? Thou that glorie'st in the Law, through the breaking of the Law dishonorest thou God? For the name of God is blasphemed among the Gentiles, through you, as it is written. Consider then, how this thy bad example and filthy fall, disagreeth with thy former doctrine and counsell; Are not these thine owne words? That the lips of a strange woman drop as an honie combe, and her mouth is more softe then oyle: but the ende of her is more bitter then wormewood, and sharpe as a two-edged sworde. Her feete go downe to death, and her steps take holde on Hell: Keepe thy way farre from her, and come not neere the doore of her house; least thou giue thy honors to others, and thy yeares to the cruell. *Prou. 5. 34. 5 8. 9. &c.* *Prou: 6. 23. 24. &c.*

And is not this thine owne sweete counsell? that the commandement is a Lanthorne, and Instruction, and Light, and Corrections, for instructions, and the way of life, to keepe thee from the wicked woman, and from the flatttery of the tongue of a strange woman: desire not her beautie in thy heart, neither let her not take thee with her Eye-liddes: For because of the

the whoriſh woman, a man is brought to a morſell of bread; and a woman will hunt for the precious life of a man. And doeſt thou not deſcribe, and cunningly lay out, the folly of thoſe young men, that ſuffer themſelues to bee abuſed, and ſeduced by the baites, temptations, and allurements of harlots? ſaying, that ſuch are as Oxen going to the ſlaughter, and as a foole to the ſtockes of correction; till a dart ſtrike thorow their liuer. As a bird haſteth to the ſnare, not knowing that hee is in danger:
Pro. 7. ſaying, that the harlot hath cauſed many to
6. 22. 26. fall downe wounded, and the ſtrong men are ſlayne by her. Her houſe is the way to the graue, which goeth down to the chambers of death. And are not theſe thy ſay-
Pro. 25. ings? The mouth of a ſtrange woman is a
19. deepe pit, hee with whom the Lord is angry ſhall fall therein. And againe, A whore is a deepe ditch, and a ſtrange woman is an narrow pit. Alſo, ſhe lyeth in waite as for a prey, and ſhe encreaſeth the tranſgreſſors amongſt men. O Salomon, haſt thou forgotten the law of nature? the written law of God, the ſweete counſell of thy father and mother, and the good counſell which thou haſt long ſince giuen to others? Hath ſenſuallity, proſperity, pleaſures, and luſts,

wholy

wholy poſſeſſed thee, blinded thee, and taken away thy heart? O pittifull, lamentable, wofull, and fearefull fall! The greatneſſe and hainouſneſſe of this ſinfull fall, haue made ſome learned Fathers to doubt of the ſaluation of Salomon: And ſome to put him in the number of the reprobate and damned: their reaſons are theſe: Firſt, becauſe his father Dauid, being a Prophet, ſaith of him in the place before alledged: That if he forſooke the Lord, hee would caſt him off for euer. Tis true, if Salomon did finally forſake him without repentance. Againe, they ſay that the Scripture maketh mention of his grieuous fall, as we haue heard before, out of the next Chapter following; but there is no mention of his repentance, though his death bee there named. Neither is it found, that hee tooke away the Idols, which hee had erected. But it may be, his repentanae was late, and hee could not take them away ſuddenly. Againe, he is not numbred by the Apoſtle in the Catalogue of the faithfull. Though Samuel and Dauid his father, and diuers others bee there named: yet all the faithfull of the Old Teſtament are not there numbred, nor all holy Kings: for there is no mention there of Iehoſephat and Heſechias. *Heb. 11.*

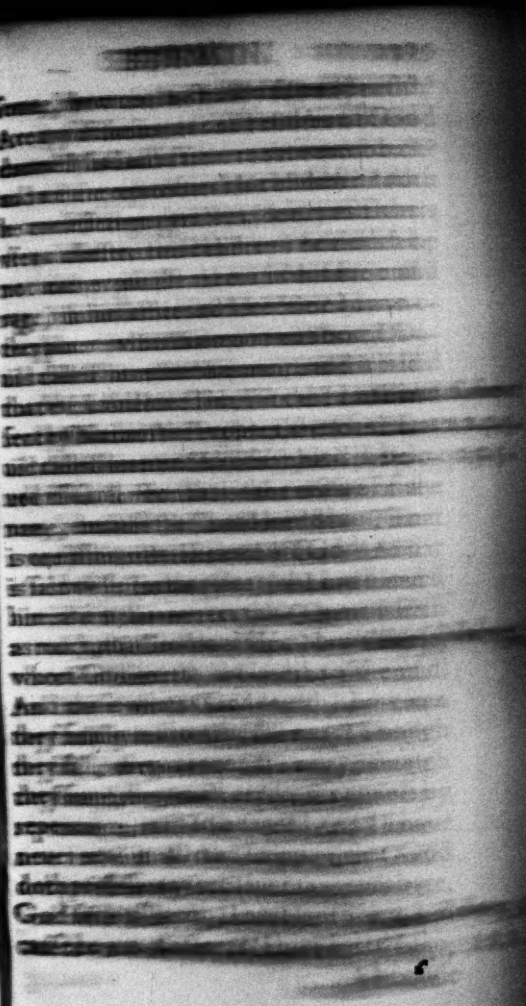
Againe,

Againe, ſome doe alleage, that ſentence of God out of the Prophet, ſaying, I will ſpeake ſuddēly againſt a nation, or againſt a kingdome; to plucke it vp, and to roote it out, and to deſtroy it; but if this nation (againſt whom I haue pronounced) turne from their wickednes, I will repent of the plague, which I thought to bring vpon them: and thus they gather from this place, that becauſe God plagued Salomon by ſundrie aduerſaries to his death, and neuer tooke away this plague; that therefore Salomon repented not, but died in his ſinnes. But that ſentence of Ieremie is not rightly applied, becauſe God doth oftentimes correct penitent ſinners with temporall puniſhments; and thus he did to Dauid after his repentance: He forgaue him his ſinnes, but yet he did correct him diuers waies, by temporall corrections. It is true indeed, that all penitent ſinners are ſure, to be freed from eternall and euerlaſting puniſhmēts. And it may rather be thought that God doth threaten and afflict Salomon, to drawe him thereby to repentance; and no doubt, if he had any ſparke of grace, or diuine wiſedome left in him, ſuch afflictions and corrections, one after an other, would drawe him to true humiliation and repen-

repentance. The Fathers, ſome of them ſpeake very hardly and heauily of this fall of Salomon. Dauid the ſonne of the celeſtiall Ieruſalem ſaith one, raigned in the earth, and was much commended in the ſcripture. His pietie and true humilitie ſo conquered his affections, that he was one of them, of whom we might ſay with him; Bleſſed are thoſe, whoſe iniquitie is forgiuen, and whoſe ſinnes are couered. *Aug: anit: dei. lib: 17. Chap: 20.* After him his ſonne Salomon raigned in all his kingdome, beginning to raigne in his fathers time, he began well, but ended badly: proſperitie (the mouth of wiſedom) did him more hurt, then his famous and memorable wiſedome profited him. An other ſaith, that Salomon receiued a deadly wound, that his father fell, but after he roſe againe, that he warred and thence receiued a crowne, but ſo did not his ſonne Salomon. *Chriſ: 2. Cor: Hom: 23.* And an other; Who was wiſer then Salomon? but departing from the commandements of God, and ioyning himſelfe to heatheniſh women, he built Temples to their Gods, yea to diuels; being ſo much the more deiected, and deceiued in follie, as before he was lifted vp in wiſedome. *Bern: de paſſ: dom: Chap. 14.* An other compareth Salomon with Chriſt, ſaying, that he did much excell

cell him, becauſe Chriſt had wiſedome by nature, but Salomon did aske it by prayer, and in the end poſſeſſed it not. Theſe things are heauie, to ſpeake, and thinke of, and they are ſome blot and blemiſh to Salomon: but yet it is hard and vncertaine to determine of the damnation of any; and as the former reaſons, may be anſwered, ſo, as I take it, there be ſtronger arguments to proue the repentance and ſaluation of Salomon: And firſt, call to minde thoſe great promiſes, which God maketh to Dauid, touching this his ſonne Salomon, ſaying of him, I will be his father, and he ſhall
2. Sam: 7. 14. 15. be my ſonne; and if he ſinne, I will chaſten him with the rodde of men, and with the plagues of the children of men: but my mercy ſhall not depart away from him, as I tooke it from Saul, whom I haue put away before thee. A plaine teſtimonie of Gods loue to Salomon, and of his election to ſaluation. And howſoeuer ſome doe apply, that mercy of God, to the mercy of ſucceſſion in the kingdome; and that God would not vtterly cut off his ſeed from thence, as he did to Saul: yet that mercy may be further extended, to the pardoning of the ſinne of Salomon, and ſauing of his ſoule. And if God be his father, and he his

ſonne,



cell him, because Christ had wisedome by nature, but Salomon did aske it by prayer, and in the end possessed it not. These things are heauie, to speake, and thinke of, and they are some blot and blemish to Salomon: but yet it is hard and vncertaine to determine of the damnation of any; and as the former reasons, may be answered, so, as I take it, there be stronger arguments to proue the repentance and saluation of Salomon: And first, call to minde those great promises, which God maketh to Dauid, touching this his sonne Salomon, saying of him, I will be his father, and he shall be my sonne; and if he sinne, I will chasten him with the rodde of men, and with the plagues of the children of men: but my mercy shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee. A plaine testimonie of Gods loue to Salomon, and of his election to saluation. And howsoeuer some doe apply, that mercy of God, to the mercy of succession in the kingdome; and that God would not vtterly cut off his seed from thence, as he did to Saul: yet that mercy may be further extended, to the pardoning of the sinne of Salomon, and sauing of his soule. And if God be his father, and he his sonne,

2. *Sam.* 7. 14. 15.

ſonne, how can he finally fall and periſh? Are any of the ſonnes and children of God damned? Is God a father to the reprobate? and are the reprobates his children? doth he correct them gently in loue, as fathers vſe to chaſten their children? or doth he not rather puniſh them in his furie and rage, in his iuſtice and ſeueritie? In an other place: when Salomon was borne, Dauid called his name Salomon, and it is ſaid that the Lord loued him. For the Lord had ſent by Nathan the Prophet, therefore Dauid called his name Iedidiſah, that is, beloued of God. For that is the reaſon of the name, becauſe the Lord loued him. That is one of his titles: Beloued of God. And it is ſaid twiſe (in that place) the Lord loued him: and in this our text, this Queene ſaith as much, that God loued him. Now thoſe, whom God loueth, he loueth to the end. And thoſe whom God loueth, how can they finally and totally fall away? Though they fall, they cannot fall away; though they ſinne, they muſt needes riſe againe by repentance, and ſo be ſaued. And I haue neuer read in all the ſcripture, that God doth profeſſe any ſuch loue to a reprobate. God ſaith of Iacob, I haue loued him, becauſe he was choſen; & I haue hated Eſau, becauſe

2. Sam: 12. 24. 25.

Iohn: 13.

Rom: 9. 13.

becauſe he was reiected. Againe, we haue heard alreadie that Salomon was a figure and tipe of Chriſt Ieſus, the ſonne of God, the Sauiour of the world. Againe, he was alſo as we haue heard, inſpired by the holy Ghoſt, and a writer of the holy ſcripture. Some reprobates haue ſpoken the truth, and haue preached and prophecied, as Balaam and Iudas: but the Prophets and writers of holy ſcripture are all elect and ſaued (ſo far as we know.) Our Sauiour Chriſt ſaith, that the wicked ſhall ſee Abraham, Iſaacke, and Iacob, and all the Prophets in the kingdome of God: and themſelues thruſt out of doores. Now Salomon was a preacher, a Prophet, a writer of ſcripture, and therefore we doubt not but he hath his part in the kingdome of heauen. Finally, the booke of the Preacher, is called by the Hebrewes, the repētance of Salomon: and ſo it ſeemeth, by the firſt beginning and entrance of it: where he cryeth out, Vanitie of vanities, all is vanitie. They be the words of one, that had taſted of all the pleaſures in the world that could be deuiſed; and yet at laſt being wearie of all, and renouncing all, he repoſeth all true felicitie of this life, in true religion and the feare of God. This may ſerue to ſatisfie vs,

touching

touching the repentance and ſaluation of Salomon: And now becauſe we (vpon ſome iuſt occaſion) haue made ſome digreſſion, not impertinent, nor vnprofitable (and becauſe this fall of Salomon is abuſed by many) let vs (before we proceed further) deliuer ſome good inſtructions, and vſes, touching this his fall. Firſt then conſider, how dangerous the proſperitie, the great wealth, and honours of the world are, and therefore let vs not (too much) deſire them, nor ſet our hearts, or delights (too much) vpon them. For (thorough the corruption of our nature) many wax proud, contemning God and men, iniurious to themſelues and others, being wanton, luxurious and Laſciuious. And therefore the Lord ſaith to his people Iſrael: When thou haſt eaten, and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the land which he hath giuen thee. Beware that thou forget not the Lord thy God, not keeping his commaundements and his lawes, and his ordinances which I commaund thee this day; leaſt when thou haſt eaten, and filled thy ſelfe, and haſt built goodly houſes, and dwelt therein, and thy beaſts and thy ſheepe are increaſed, and thy ſiluer and thy gold is multi- *Deut: 8. 10. 11. 12. &c.*

plied, and all that thou haſt is increaſed; then thine heart be lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Ægypt, and out of the houſe of bondage. And in an other place, he complaineth of that people, ſaying; He that ſhould haue beene vpright, (when he waxed fatte) ſpurned with his heele. Thou art fatte, thou art groſſe, thou art loaden with fatnes; therefore he forſooke God that made him, and regarded not the ſtrong God of his ſaluation. How ſhould I ſpare thee? (ſaith the Lord) thy children haue forſaken me, and ſworne by them which are no Gods; though I fed them to the full, yet they committed adulterie, & aſſembled themſelues by companies in the harlots houſes; They roſe vp in the morning like fed horſes; for euery man neighed after his neighbours wife. Again, I did knowe them in the wildernes, in the land of drought, as in their paſtures, ſo were they filled; they were filled, and their heart was exalted; Therefore haue they forgotten me. Oh that the great men of the world, the Potentates, Princes, States, Nobles, and all the wealthy of the earth, would remember this, who (by their power and wealth) take libertie to ſinne, and

Deut. 32. 15.

Ier. 5. 7. 8.

Hoſe. 13. 5. 6.

to

to liue licentiously without controulement, and are infatuated by worldly cares, and pleasures, whereas the end of all outward blessings is to make vs more thankfull, and more holy: God gaue his people the lands of the heathen, and they tooke the labours of the people in possession; the end of this and of all their former blessings is, that they might keepe his statutes, and obserue his lawes. And seeing that great prosperitie is so dangerous; let vs pray with the wise man, Giue me not pouertie, nor riches: feed me with food conuenient for me, least I be full, and denie thee: and say, who is the Lord? or least I be poore, and steale, and take the name of my God in vaine. Great abundance is dangerous, and extreame pouertie is dangerous; the competent estate is the best, and let vs be content with it, and let euery one harken to that counsell of the Lord, saying; Let not the wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man in his riches: but let him that glorieth, glory in this, that he vnderstandeth and knoweth me. *Psal.* 105. 44. 45. *Pro.* 30. 8. 9. *Ier.* 9. 23. 24.

Againe, by this example we see, that great and good Princes are subiect

to falling; ſome haue good beginnings, and continue long, and yet in the end they decline and fall away. Nero in the firſt fiue yeares of his raigne, was of ſuch liberatie, clemencie and gentlenes, that he paſſed all Princes that were before him, he either forgaue or elſe diminiſhed all taxes and payments. He was ſo gentle and fauourable to all degrees, that he would admit them to come to ſalute him, and alſo did ſalute them himſelfe by name: He made many good lawes: but although he did theſe and ſuch like things, with great honour at the beginning of his raigne: yet (at the laſt) forgetting the Imperiall dignitie, he opened his wantonnes, his fleſhly pleaſures, his riot, his Auarice, his crueltie: Oftentimes he attempted to kill his owne mother Agrippina: She eſcaped often, at laſt the Centurion (comming towards her with a naked ſword in his hand) ſlew her; ſhe putting forth her belly, cried out, That hee would ſtrike that part firſt, for this bellie (ſaith ſhe) is to be pierced through with Iron, which brought forth ſuch a monſter. Then the (Centurion thruſt his ſword into her bellie, and ſo ſlew her with many woundes; after this horrible murther

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was done, Nero being both without feare and ſhame, beheld the Carkaſſe of his mother being ſlaine. He killed Seneca his maiſter, and Burrus one of his gouernours. What will you more? he ceaſed not to kill whom he pleaſed, and that for what cauſe ſoeuer he pleaſed. Tyberius (who ſucceeded Auguſtus) raiſed vp of himſelfe, (at the beginning of his raigne) no ſmall hope of goodnes: but afterwards, proued a very Tyrant, and moſt filthy man. Alexander the great, at the firſt ruled iuſtly and valiantly: but after he was ſo effeminated with the daintie delicates of Paſia, that he became proud, leacherous, a drunkard, a murtherer: by the which vices he both ſhortned his owne daies, and made himſelfe to be deteſted of his owne Macedonians. Conſtantine the great, vnhappily ended his empire, He purſued the good Biſhop Athanaſius: He brought home the Heritike Arrius, and became an Apoſtata. Mauritius of a long time gouerned happily, but afterwards he became ſo cruell, ſo couetous, ſo violent; that he was hated of his owne ſubiects, and ſlaine by Phocas. There be many ſuch examples; but there is one before our eies, the wiſeſt Prince that

euer was, a long time gouerning religiouſly and vertuouſly: but in his old daies, falling in moſt groſſe and beaſtly manner. Of whom it may be ſaid, as it was ſaid of Origen. *Vbi bene nemo melius, vbi male nemo peius*, where he did well, none did better: where he did euill, none did worſe: I meane in reſpect of his vnbrideled and filthy luſt, ſeeing therefore, that the beſt and the wiſeſt Princes, are ſubiect to the temptations of Sathan, to the allurements of the world, fleſh and ſinne, and may decline and fall away from good beginnings and proceedings; let all good Chriſtians and good ſubiects, pray hartily and continually to God; not onely to make their Princes good, but alſo to hold, keepe, continue, and encreaſe them in goodnes. And ſeeing that all of vs, are ſubiect to the like temptations, let vs all be carefull, not onely to begin well, but alſo to holde on and continue to the end: remembring that fearefull ſentence of God, ſaying: If the righteous turne away from his righteouſnes, and committeth iniquitie, and doe according to all the abhominations, that the wicked man doth; ſhall hee liue? all his righteouſ-

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nes which hee hath done, ſhall not be mentioned, but in his tranſgreſſion which hee hath committed, and in the ſinne that hee hath ſinned, in them ſhall he die. And let vs neuer forget that excellent counſell of Salomons. The way of the righteous ſhineth as the light; that ſhineth more and more, vntill the perfect day. His meaning is, that as the light in the morning (when it once appeareth) encreaſeth more and more, till it be perfect day: ſo good men, they growe daily, in knowledge, grace, and goodnes. Againe (he ſaith) age is a crowne of glory, if it be found in the way of righteouſnes. *Ezek:* 18. 24. *Pro:* 4. 18. *Pro:* 16. 31.

Happie is that young man, that hath liued well, but more happie is that old man that hath liued well.

It is not ſufficient that we haue bene good, except we continue ſo ſtill: the righteous (ſaith Dauid) ſhall flouriſh like a palme tree, and ſhall growe like a Cedar in Libanon. Such as be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God, they ſhall bring forth fruit in their age.

Young men muſt remember their Creator in their youth, the powers of

their body and minde is then fitteſt for the ſeruice of God: They are ſubiect to death, as well as others: they muſt giue their beſt time, and firſt fruites of their age to God; They cannot tell how ſoone they may die, and they muſt come to iudgement as well as others, and the pietie of their young age will be a comfort and a credit to them in their old age; and therefore let them be carefull of religion, and holy conuerſation in their tender yeares; and let old men and women take heed of vices, and doe nothing, that is vnſeemely to their age: And (in very deed) the beautie and ornament of the elder ſort is the true knowledge of God, and heauenly wiſedome, and an vnblamable life: they may ſee, that no age is free from danger; If the diuell cannot deceiue vs in our youth, he will not leaue vs, but will deceiue vs in our age (if he can) ſome in this age, are guiltie of Salomons ſinnes, both of vncleannes and Idolatrie. Some are ignorant, ſome prophane, ſome vniuſt, ſome ouercome with lying, ſome with drunkennes, and the moſt in their olde age, are ſubiect to impatience, and couetouſnes, and are vnwilling to die, and leaue this ſinfull word:

world: but let them of all other be examples of wiſedome & vertue, let them flie from the luſts of youth, & follow after righteouſnes, faith, loue & peace, with thē that call on the Lord with a pure heart. Let the elder men be ſober, honeſt, diſcreet, ſound in the faith, in loue, and in patience: the elder women likewiſe, that they bee of ſuch behauiour as becommeth holines, not falſe accuſers, not giuen to much wine, but teachers of honeſt things. Oh, how pleaſant a thing is it, when gray-headed men miniſter iudgement, and when the elders can giue good counſell? Oh how comely a thing is wiſedome to aged men? and vnderſtanding and prudence to men of honour? The crowne of olde men is to haue much experience, and the feare of God is their glory. They are to giue themſelues to continuall prayer and deuotion, to reading and hearing of the word, to the meditation of the ſhortnes of their life, and of the happineſſe and eternity of the life to come. Worthy is the example of *Barzillai* the Giliadite: who went to conduct King *Dauid* ouer Iorden, and King *Dauid* ſayd vnto him, Come ouer with me, and I will feede thee with me in Ieruſalem: I am this day foure ſcore yeere olde (ſayth hee) and *Tit.* 2 3.

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2. *Sam.* 19. 31. 35. 37. can I discerne betweene good or euill? hath thy seruant any taste in that I eate? or that I drink? can I heare any more the singing voyce of men or women? wherefore then should thy seruant be any more a burthen? thy seruant will goe a little way ouer with thee, I pray thee let thy seruant turne backe againe, that I may die in my owne City, and bee buried in the graue of my father and of my mother. His meaning is, that the pleasures of the Court was not fit for him, though he was a man of great account, & substance, yet being old, his minde was of death, of his graue and buriall. Happy is he that hath so liued both in young, and olde age: that hee can say (with good Ambrose seeing his friendes weeping about him at his death) I haue not so liued, that I am ashamed to liue still amongst you, neither am I afrayde to die, because we haue a gracious & good Lord. Now let young & old, and all sorts of men and women, especially Princes, and great persons: let all (I say) take heede of these two vices wherewith Salomon is touched, namely, vnbridled lust & Idolatrie. God is a holy and pure spirit, hee hath ordeyned mariage as a bridle and remedie against vncleane and vnlawfull lust, and wee are

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to liue chaſtelie in virginitie, and ſingle life, which is the firſt degree of chaſtitie: or elſe to liue in mariage (the ordinance of GOD) which is the ſecond degree of chaſtitie. But the Deuill, he is a foule, filthie, and vncleane ſpirit, an enemie to mariage, to chaſtitie, and honeſtie: and therefore, from the beginning hee hath ſought to defile, and pollute, that holy inſtitution of GOD, by multitude of wiues, by fornication, whoredome, adulterie, and other wandering, wanton, and vagabonde luſtes. Theſe are againſt the law of nature, againſt the law of God written, againſt ciuill honeſtie, and charitie. To These deſtroie and conſume the goods, the good name, the body and ſoule. And (as Bersheba ſayeth to her ſonne Salomon) Such vncleaneſſe is the deſtruction of Kings: ſo it is the deſtruction of many others, men and women, of many great houſes, townes, countries, and kingdomes. Therefore (ſayth Iob) If my heart haue beene deceiued by a woman, or if I haue laide waite at the doore of my neighbour: let my wife grinde to another man, and let other men bow downe vpon her. For this is a wickednes and iniquitie to bee condemned; yea this is a fire that

Iob. 31. 9. 10. 11. 12.

that shall deuoure to destruction, which shall roote out all mine increase. And it is most true (which the Prophet saith) that whoredome and wine take away the heart. And indeede, such sinfull pleasures, they take away witte, and vnderstanding, grace, and religion: they take away credit, riches, and health; yea the comfort of soule and body. It is a great curse, and heauy iudgement of God, to be giuen ouer to such vile and filthy lusts. And this Salomon confesseth, vpon wofull experience, saying, I haue compassed about, both I & my heart to know and to enquire & to search wisedome and reason, and to know the wickednes of folly, and the foolishnes of madnesse: and I finde more bitter then death, the woman whose heart is as nets and snares, and her hands as bands: hee that is good before God, shall be deliuered from her, but the sinner shall bee taken by her. Behold (sayth the Preacher) this haue I founde, seeking one by one to finde the count: and yet my soule seeketh, but I find it not: I haue found one man of a thousand; but a woman among them all, haue I not found. His meaning is not to disgrace good women, but that women are easily drawne to wickednes, and being wicked, they exceede

Hose. 4. 11.

Eccle. 7. 27. 28. 29. 30.

ceed men in wickednes: and are of great power to draw & allure others to the same. And that fewer women are good then men; finally; he speaketh vpon his owne experience, & tryall, that he for his part amongst so many found none at all good; and this is some testimony of his repentance: These words being spoken, and that booke being written (as some thinke, & as it is probable) after his grieuous fall: But wee see by that place, that it is a token of Gods anger, to bee giuen ouer to such vncleanesse, and it is a iust iudgement vpon our prophanesse, neglect, & contempt of Gods seruice: and therefore the Apostle sayth, That because men regarded not to know God, hee deliuereth them vp into a reprobate minde, to doe those things, which are not conuenient: he gaue them vp to their hearts lusts, and to vile affections. Because men are careless in religion, & of the true honour of God: therefore the Lord giueth them ouer, to such filthy and odious sinnes, to their vtter dishonour and shame in life, and death, and after death: so that the memoriall of such (though they haue beene of neuer so high account in the world) is but vile, rotten, and curst. Therefore let vs hearken to that blessed Exhortation of the

Rom. 1. 24. 28.

Apostle,

1. Pet. 2. 11. Apoſtle, ſaying: Dearely beloued, I beſeech you as ſtrangers and pilgrimes, abſtayne from fleſhly luſtes, which fight againſt the ſoule. And let vs not forget thoſe words of another Apoſtle: Know yee not (ſaith hee) that your bodies are the members of Chriſt? ſhall we then take the members of Chriſt, & make them the members of an harlot? God forbid. Doe yee not know, that hee which coupleth himſelfe with an harlot is one body: for two (ſaith he) ſhalbe one fleſh; but he which is ioyned to the Lord is one ſpirit. Fly fornication: euery ſin that a man doth, is without the bodie: but he that cõmitteth fornication, ſinneth againſt his owne body. Know yee not that your body is the temple of the holy Ghoſt which is in you, whom yee haue of God? and ye are not your owne, for ye are bought with a price. Therefore glorifie God in your body and in your ſpirit; for they are Gods. Another ſin which we are to auoide, and which was Salomons ſinne, is Idolatry. It is ſaide (as we haue heard) that he matched with Idolatrous women: that for the loue of them, he built high places, hee wrought wickednſſe in the ſight of the Lord, & continued not to follow the Lord as did Dauid his father: & that his hart was

1. Cor. 6. 15. 16. 17 18. &c.

not

not perfect with the Lord his God. The beginning of his sinne was, that hee matched with Idolatrous womē, contrary to the expresse law of God: And therefore it was sin so to match. We are to auoide all vnnecessarie society, & familiarity with the wicked: & therfore Iehosephat is reproued, because he helped the wicked, & loued them that hated the Lord: for he ioyned in the affinitie with Ahab, but the wrath of the Lord came vpon him for it. Salomon saith, The wicked man is an abhomination to the iust; & he that is vpright in his way, is an abhomination to the wicked. There can be no sound nor true friendship betwixt those that are diuers & contrary in religiō & maners. Therfore, saith the Apostle, be not vnequally yoked with Infidels, for what fellowship hath righteousnes with vnrighteousnes? & what cōmunion hath light with darknes? what concord hath Christ with Belial? what part hath the beleeuer with the Infidell? and what agreement hath the temple of God with Idols? The Lord complained thus of his people, saying, Iuda hath transgressed, & abhomination is committed in Israel, and in Ierusalem, for Iuda hath defiled the holines of the Lord, which he loued, & hath maried the daughter of a strange god. The LORD will cut off the

2. Chro. 19. 2.

Pro. 29. 27.

2. Cor. 6. 14 15. 16.

man

Mal. 2. 11. 12. man that doth this, both the maister & the seruant, out of the Tabernacle of Iacob and him that offereth an offering to the Lord of Hoasts. Such cursed and crosse matches, was the cause that God destroyed the first world with the generall flood: And such matches (at this day) are the causes of prophanenesse, Athisme, Popery, and much wickednesse. For what comfort or blessing can they looke for, which haue no respect to God in marying? But onely regard pleasures, and riches. The example of Salomon is fearefull, that [illegible]

die: but he that cómitteth fornication, sinneth against his owne body. Know yee not that your body is the temple of the holy Ghost which is in you, whom yee haue of God? and ye are not your owne, for ye are bought with a price. Therfore glorifie God in your body and in your spirit; for they are Gods. Another sin which we are to auoide, and which was Salomons sinne, is Idolatry. It is saide (as we haue heard) that he matched with Idolatrous women: that for the loue of them, he built high places, hee wrought wickednesse in the sight of the Lord, & continued not to follow the Lord as did Dauid his father: & that his hart was not

made: but least he should offend his wife, so that hee preferred the loue and good will of a woman before the word of his God. So Aaron knewe well enough, that there was no Godhead nor diuine power in the golden Calfe; yet fearing least the people should stone him, he yeelded to their furie, he made an Idoll, and promulgated the feast of it. In like manner, Salomon knowing Idols to be nothing, yet being ouercome with the flattring intisements of wicked women, he graunted to

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made: but leaſt he ſhould offend his wife, ſo that hee preferred the loue and good will of a woman before the word of his God. So Aaron knewe well enough, that there was no Godhead nor diuine power in the golden Calfe; yet fearing leaſt the people ſhould ſtone him, he yeelded to their furie, he made an Idoll, and promulgated the feaſt of it. In like manner, Salomon knowing Idols to be nothing, yet being ouercome with the flattring inticements of wicked women, he graunted to them diuers kindes of Idolatrie. It is dangerous for any Prince, to ſuffer and tollerate any Idolatrous worſhip, for the loue or fauour of any, be they neuer ſo neere or deare vnto them. Nay, we muſt all learne generally, not to harken to the voyce of our deareſt friend, though it be our owne lawfull wiues, if they goe about to drawe vs to any kind of ſinne whatſoeuer. This was the cauſe of Adams fall (as we heard euen now) This was the cauſe of that ruine of Ahab, and his houſe: becauſe he harkned to the voyce of his wife Ieſabell, and being perſwaded by her, moſt vniuſtly tooke away Naboths vineyard, and alſo moſt cruelly tooke his life away from him. No naturall affections ſhould cauſe vs

to sinne against God, or offend his diuine Maiestie; our loue to him should bee greater then to any mortall creature whatsoeuer. The Heathen could say, *Amicus Plato, amicus Socrates, sed maior amica veritas:* Plato is my friend, Socrates my friend, but truth is a greater friend. So may wee say, Our fathers, our mothers, our brothers and sisters, our wiues & children, are neere and deare friends vnto vs: but yet Christ is our greatest and best friend; he hath done and can do most for vs: And therefore nothing should draw vs from his loue. And touching Idolatrie, it is most odious and abhominable in the eyes of God. It is a spirituall whoring from God. A denying and forsaking of his Maiestie; it hath beene the ruine of many Nations and Kingdomes. And therefore in no case to bee suffered nor tollerated for the loue of any. Therefore the Lord saith to his people; The grauen Images of their gods, yee shall burne with fire, and couet not the siluer and gold that is on them, nor take it vnto thee, least thou be snared therewith: For it is an abhomination before the Lord thy God. Bring not abhomination into thy house, least thou bee accursed like it: But vtterly abhorre it, and count it most abhominable.

Deut. 7. 25.

And

And in another place, we are forbidden to hearken to the Prophet that doth perſwade vs to goe after other gods, and that ſuch a one being conuicted and condemned by the Iudge, is to die the death. Nay, though it bee our ſonne, or daughter, or wife, or brother, wee muſt not conſent to him, nor pittie him, nor ſhew him mercy: but thou ſhalt kill him (ſayeth the Lord) thy hand ſhall bee firſt vpon him to put him to death; and then the hands of all the people. And this is the direct law of God: Hee that offereth to any gods ſaue the Lord onely ſhall bee ſlayne. There muſt bee then no ſufferance at all of any kinde of Idolatrie. This was Salomons ſinne, and therefore it is ſayde that his heart was not perfect with God, as the heart of his father Dauid was: For howſoeuer hee ſinned in adultrie, and murther, and in numbering the people: yet he repented preſently, and neuer did the like againe; and he had alwaies this ſinceritie and perfection of heart, that he neuer defiled himſelfe with Idolatrie; neither did hee ſuffer the true worſhippe of GOD to bee corrupted in his Kingdome; but kept it ſincere, pure, and ſound: Hee alwayes hated and deteſted all falſe worſhippe, his ſoule *Deut.* 13. 1. 2. 3. 6. 7. 8.

to sinne against God, or offend his diuine Maiestie; our loue to him should bee greater then to any mortall creature whatsoeuer. The Heathen could say, *Amicus Plato, amicus Socrates, sed magis amica veritas.*

IRREGULAR PAG

thing should draw vs from his loue. And touching Idolatrie, it is most odious and abhominable in the eyes of God. It is a spirituall whoring from God. A denying and forsaking of his Maiestie; it hath beene the ruine of many Nations and Kingdomes. And therefore in no case to bee suffered nor tollerated for the loue of any. Therefore the Lord saith to his people; The grauen Images of their gods, yee shall burne with fire, and couet not the siluer and gold that is on them, nor take it vnto thee, least thou be snared therewith: For it is an abhomination before the Lord thy God. Bring not abhomination into thy house, least thou bee accursed like it: But vtterly abhorre it, and count it most abhominable.

Deut. 7. 25.

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2. *Sam.* 5. 1. *Chron.* 14. 15. *Pſal.* 16. hated Idols, as lame and blind guides; therefore hee taketh them away at the beginning of his raigne. And hee cauſed the gods of the Philiſtims to bee burnt with fire. The ſorrowes (ſaith he) of them that offer to another god ſhall be multiplied, their offerings of blood will I not offer, neither make mention of their names with my lips. It hath beene a blot and blemiſh vpon many good Kings, becauſe they ſuffered the high places to remayne, and it is the chiefe commendation of good Ioſiah: 2. *Chron.* 34. 33. that he tooke away all the abhominations, out of all the countries that perteyned to the children of Iſrael; and compelled all that were found in Iſrael, to ſerue the Lord their God. This bleſſed King, a worthie preſident of full and perfect reformation, he tooke away not onely groſſe Idolatrie, but all Reliques and remnants, all occaſions, prouocations, appearances & ſhewes of Idolatrie. One thing more, very neceſſarie and pertinent, wee are to learne by Salomons fall: namely, Not to be offended though we doe ſee Chriſtian Princes, learned Preachers, and great profeſſors, men of gifts aboue others, to be ſeduced and drawne into great and groſſe ſinnes: wee are indeede to be grieued,

and

and much to lament, when wee ſee or heare ſuch things: but yet wee muſt not bee diſcouraged in our profeſſion, and in the trueth of religion. Men of greateſt gifts, haue beene ſubiect to great ſinnes: As Adam, Noah, Lot, Abraham, Moſes, Aaron, Dauid, Sampſon, and Salomon. Sathan doth moſt enuie ſuch, hee ſtandeth at the right hand of Iehoſua: Hee will winnow and ſifte (to the very branne) the Apoſtles of CHRIST, as hee himſelfe warneth them. Indeede the bad liues of Preachers and profeſſors, are ſcandalous and offenſiue; and hinder many in the way of ſaluation; and maketh the worde and profeſſion ill ſpoken of by many; yea loathed and reiected: as the ſonnes of Elie by their wickedneſſe made the offering of the Lord to be abhorred. In ſeeking and receiuing counſell (ſaith one) the honeſtie of life, and the prerogatiue of vertue doth much preuaile. Who will ſeeke for a fountaine in a dunghill? who will drinke of filthie water? for where there is luxurie, intemperance, and other vices, whoe will thinke any good to bee drawne from thence? how can I take him to bee my ſuperior in counſell, whom I ſee inferior in manners? And can I thinke him fitte to *Ambr. off. lib. 2.*

giue mee counsell, that cannot giue it to himselfe? he that giueth counsell to others, he must shew himselfe an example of good workes; in integritie and grauitie, that his speech bee sound and vnrebukeable; his counsell profitable, and his life honest.

Aug. lib. de past. He that liueth wickedly in the sight of the people (as much as in him lyeth) he killeth him that looketh vpon him: hee that followeth him, perhaps dyeth; he that followeth him not, liueth; but as much as in him lyeth, he killeth both. Examples are stronger then words, and it is a more full teaching by workes then by word. The house and conuersation of a Preacher is set on a hill, all see it and looke vpon it; it is as it were a guide and teacher to others; whatsoeuer hee doth, others thinke that they may doe the like: that word is willingly receiued of the hearer, which is vttered from the Preacher with compassion of minde. He hath learned to speake truely, that hath first learned to doe well. And then doth the seede of the word bring forth fruite, when the pietie of the Preacher doeth water it in the breast of the hearers.

Grego. Wee must first bee cleansed our selues, and so cleanse others; wee must first be wise, and so make others wise; we must

must first bee made lighte, and so lighten others; wee must first come to God our selues, and so bring others to God; wee must first be sanctified, & so sanctify others. This law is layde vpon the Preachers, that they lighten them by liuing, which they are carefull to perswade by speaking. For the authoritie and power of speaking is lost, when the voyce is not helped by worke. No man can stand in the valley and speake from the mount: Where thou standest, from thence speake; and from whence thou speakest, there stande. If thy minde bee in the earth, how doest thou speake from heauen? be in heauen, if thou speake from heauen. If thou wilt not doe righteousnesse, why doest thou make thy selfe a teacher of righteousnes? why doest thou call thy selfe a maister of that, whereof thy selfe will be no scholler, nor Disciple? Finally, there be three kindes of negligent Prelates: Some who liue well, and suffer their people to liue ill. Some who liue ill, & compell their people to liue well. Some who liue ill, & will haue their people to liue ill: Those which liue wel, & suffer their people to liue ill: they goe before them in example; but they doe sinne because they reproue not their errors. Though they liue well: yet

Chrys. sup. Mat. 5.

Hugo.

they must of necessitie giue account of the flocke committed to them, to the Lord of the flocke. Those which liue ill, and compell their people to liue well: They do call those that goe astray, but they kill those which are rightly strong: They call by words, they kill by examples. Of the third sorte we are not to speak at all. But though this be true, that the sinnes of Preachers and professors bee thus offensiue to other, and hurtfull to themselues: yet neyther preaching nor profession is to be cast off or condemned. Phisitions (oftentimes) liue contrary to their owne rules: and Lawyers liue lawlesse: And yet both Phisicke and Law is good. A warrant from the King is not to bee despised, though the Officer bee naught. In all professions, and callings, some are good and some bad. The callings are not to bee condemned, because of the badnesse of them which are in them: All flesh is grasse, and the glorie thereof like the flower of the fielde: All men are subiect to sinne and error, but the word of the Lord abideth for euer. It is pure, holy, iuste, and good: though those which professe and teach it, be neuer so bad: Gold is not the worse, though a Thiefe handle it, no more

is the word of the Lord (which is more pure then gold, being seuen times tried in the fire) though wicked men professe and teach it. This is the counsell of our Sauiour Christ, saying; The Scribes and Pharises sit in Moses seate, all therefore whatsoeuer they bid you obserue, that obserue and doe; but after their workes do not. Excellently saith one vpon that place, he that doth euill, doth iniurie to the seate. Sitting in iudgement, if thou liue well, and teach well, thou shalt be iudge of all; If thou liue ill, and teach well, thou shalt be iudge of thy selfe onely? for by teaching well, thou doest teach thy people how they ought to liue; but by liuing ill, thou dost teach God, how he ought to condemne thee: If they liue well (meaning the preachers) it is their gaine: If they teach well, it is your gaine (speaking to the people). Take that therefore which is yours, and trouble not your selues about that which is an other mans: for often there proceedeth good doctrine from an euill man, euen as the vile earth bringeth forth precious gold: Is that precious gold contemned, because the earth is vile and base? euen therefore as the gold is chosen, and the earth is left: so receiue you the doctrine, and leaue the manners. *Mat:* 23. 2. 3. *Chrys:*

manners; Let vs receiue the doctrine, not the maners. Hearbes are not neceſſarie for Bees, but flowers; ſo gather you the flowers of doctrine, and leaue the conuerſation. Auguſtine ſpeaking of this example of Salomon, ſaith thus. If Salomon be reiected of God, why are his writings of ſuch authoritie in the Church? that wee may know (ſaith he) that the words of God are not therefore true, becauſe they were ſpoken by Salomon; but becauſe they proceeded from God by Salomon: whatſoeuer therefore he wrote well, it muſt be aſcribed to God; and as for his ſin, it muſt be left to himſelfe. The ſame may be ſaid of Balaam, who though he was an euill man, yet he deliuered good and wholeſome Oracles. Dauid ſinned grieuouſly: yet his Pſalmes, are moſt bleſſed, diuine, & ſacred; ful of ſweet comforts and inſtructions; to be imbraced, beleeued, reuerenced, and practiſed of all good men. Peter, his fall was moſt greeuous, in denying his maiſter; yet his ſermons, his doctrine and writings, are in no caſe to be reiected, but to be receiued and followed of all Chriſtians, as holy, and canonicall ſcripture, inſpired by the holy Ghoſt. Thus the falls of the Saints are abuſed ſundrie waies; ſome

In Pſal: grad:

men

men doe excuſe all their faults; ſome by them take occaſion to diſgrace and diſcredit the Saints: and ſome take occaſion thereby, to practiſe the like ſinnes in themſelues; but theſe are all deceiued and doe erre foulely. For they are not written to any ſuch purpoſe; but rather that we may learne, and ſee the corruption of all men by nature, and that we may know the Saints were but men, and therefore not to truſt in them, but in God. And this vſe doth one make of this example of Salomon, that God ſuffered him to erre, leaſt we ſhould erre. Many things are written (ſpecially in the Pſalmes) of Chriſt in the perſon of Salomon: Now we might take thoſe things, to be ſpoken altogether of Salomon himſelfe, but that we ſee, he hath ſo grieuouſly fallen; whereupon we are conſtrained, to paſſe thoſe excellent Oracles from Salomon to the Meſſias: for ſeeing we are admoniſhed in the ſcriptures, that Chriſt knew no ſinne; and we ſee that Salomon ſinned ſo hainouſly, we may vnderſtand thereby, that Salomon was not the Meſſias. And by ſuch examples, the mercy of God is made manifeſt, to repenting ſinners: And they may gather comfort from thence, that if they haue the like repentance,

Ambr: in Luk:

pentance, they ſhall haue the like fauour &
Greg: in Hom: mercy: And therfore (ſaith one) I conſider Peeter, I cõſider the theefe vpon the croſſe: I looke vpon Zacheus: and I ſee nothing elſe in them, but examples ſet before our eies of hope and repentance. By theſe examples alſo, we are ſtirred vp to humilitie and watchfulnes; to worke our ſaluation with feare and trembling; and vpon view of theſe things, let him that ſtandeth take heed leaſt he fall. And finally, we are moued to pittie, kindnes, and mercy towards other ſinners: ſeeing in many things we ſinne all, and ſuch excellent, and holy men, Patriarkes, Prophets, and Apoſtles, haue had their grieuous falles.

THE

THE SIXT SERMON.

WE haue heard the reioycing and thanksgiuing of this woman, for the Raigne of Salomon, and specially, because she sawe the loue of God, both to Salomon and to Israel, in placing such a King: We haue heard the happines of Salomon, the great and extraordinarie gifts of God bestowed vpon him, and manifold signes of Gods fauour towards him, and that God by his owne mouth and promise, and by a speciall name giuen to Salomon, professeth his loue towards him. And therefore howsoeuer he fell, most grieuously, and therefore deserued no loue, but rather hatred, and to be cast off for euer: yet no doubt, but God did loue him still, and in time brought him to repentance and saluation. Now let vs from these words, of this blessed woman (seeing Gods loue in placing Salomon) let vs (I say) learne and obserue from hence, that a

good

good King, is a rare, and a ſpeciall gift of God, and a token of his loue to the people. For it is ſaid here, Becauſe God loued Iſrael to eſtabliſh it for euer: therefore he made Salomón King ouer them. When God meanes to bleſſe a land, and to doe any good vnto it, he giueth it good Princes; when he meaneth to correct and puniſh a people, he ſendeth wicked men to Raigne ouer them. So that it is God that giueth Kings, ſometimes in loue, ſometime in anger. He threatneth to take away the Iudge and the Prophet, the prudent, and the aged, and to appoynt children and babes to be Princes ouer them. In his iuſtice he cauſeth the hypocrite to raigne. Woe to thee ô land, when thy King is a childe, and thy Princes eate in the morning: that is, when they are without wiſedome and counſell, and are giuen to their luſts and pleaſure. But bleſſed art thou (oh land) when thy King is the ſonne of nobles; meaning, when he is noble for vertue and wiſedome. A good King is a great and worthy bleſſing of God. Salomon ſaith, He that findeth a good wife, findeth a good thing, and receiueth fauour of the Lord. And Bethſheba ſaith, Who ſhall finde a vertuous woman, her price is farre aboue

Eſa: 3. 2.4.

Iob. 34. 30.

Eccle: 10. 16.17.

Pro: 18. 22.

Pro: 31. 10.

aboue the pearles. How much more truly may this be ſaid of a vertuous King? Euery good thing is from God: As good husbands, good wiues, good parents, good children, good maiſters, good ſeruants; how much more a good King, being *publicum bonum*: that is, a publike good: *& bonum quo communius eo melius*, a good, the more common it is, the better it is. The want of ſuch, is an occaſion of ſinne and ruine to the people. It is ſaid (in the booke of the Iudges,) that when the iudge was dead, they returned and did worſe then their fathers; in following other gods, and in worſhipping them. And againe, when Gideon was dead, the children of Iſrael turned away, and went a whoring after Balim; and made Baall their God: And this is ſet downe as a cauſe of Idolatrie and of all vilanie amongſt that people. In thoſe daies, there was no King in Iſrael: but euery man did that, which was good in his owne eies. Miſerable is the ſtate of the people without a Prince; like fiſhes deuouring one another; like a body without a head; like ſheep without a Shepheard; like ſouldiers without a Captaine; like children, without a mother; a ſhip not ſafe without a gouernour; nor a priuate houſe

Iudg: 2. 19.
Iudg: 8. 33.
Iudg: 17. 6.
Iudg: 18. 1.
Iudg: 19. 2.

houſe without a guide, nor the common-wealth without gouernours. This knew Moſes who was carefull of his poſteritie, and to haue a gouernour for his place before he died, and therefore ſaid. Let the Lord God of the ſpirits of all fleſh, appoynt a man ouer the congregation, who may goe out and in before the people, and leade them: that the congregation of the Lord be not as ſheepe, which haue not a Shepheard. Great are the commodities and comforts which we reape by good Kings. Behold (ſaith Eſaiah) A King ſhall raigne in iuſtice, and the Princes ſhall rule in iudgement; and that man ſhall be as a hiding place from the winde, and as a refuge from the tempeſt; As the riuers of waters in a drie place, and as the ſhadowe of a great rocke in a wearie land. And marke the happines of Salomons gouernment, here commended; His father Dauid propheciеth of him, that true religion ſhould be maintained in his kingdome: that in his daies the righteous ſhould flouriſh; that he ſhould be to ſuch as comfortable, as the deawe and ſhewers after the mowne graſſe; That in his time ſhould be abundance of peace and plentie; That he ſhould iudge the poore with equitie, and

Numb: 27 16.

Eſa: 32. 1. 2.

Pſ: 72.

deliuer

deliuer him when he cryeth; and saue the children of the needie, and subdue the oppressor: redeeming their soules from deceite and violence, and preseruing them from all wrong. Behold then, the happines, the benefite and comfort of a good King: He is a father, a pastor, a nurce, to the Church, and common-wealth; He is as a wall, and prop, to stay vp the tender boughes of the vine. He is like the shadow of a great tree, refreshing his subiects; He is as it were a common soule to the people, whereby the body of the Church and common-wealth is stayed and vpholden: And as the sunne is to the planets, and the planets to the starres; so is the King with his counsell, iudges and magistrates, to the common-wealth; From thence it hath life, comfort, and light. A good King is much more excellent and better, then a good subiect: His goodnes more large, more ample, & profitable, then the goodnes of others. As much difference as there is betwixt a priuate familie, and the common-wealth, betwixt one house and a Citie, betwixt a litle riuer and the sea: so much difference there is, betwixt a good subiect and the King. He is like a spring, or fountaine of water, descending from

the toppe of a high mountaine, watring all the lower groundes, cheriſhing and filling all the lower brookes. The care, the religion, the wiſedome, the pittie, the pietie, the liberalitie, iuſtice and temperance of a king, profiteth all his ſubiects. By his meanes, religion, peace, iuſtice, artes, ſchooles, families, trades, buildings, Church and common-wealth flouriſheth.

*Pro:*11. 10.11. Therefore (ſaith Salomon) In the proſperitie of the righteous, the Citie reioyceth; and when the wicked periſheth there is ioy. And by the bleſſing of the righteous the Citie is exalted. Againe, when

*Pro:*28. 28. the wicked riſe vp, men hide themſelues; but when they periſh, the righteous encreaſe; when the righteous are in authoritie, the people reioyce; but when the

*Pro:*29.2. wicked beareth rule, the people ſigh: All good ſubiects reioyce at the raigne of good Princes: becauſe they enioy liues, liberties, their goods, and the Goſpell: when the wicked rule, there is a ſtorme; the iuſt are moleſted; they flie as Dauid from Saul; they hide themſelues as the Prophets in Ahab his time; They flie as birdes for ſhelter: But when the godly rule, the righteous ſwarme, as Bees in a ſunnie

ſunnie day: They multiplie and fill the Churches, and ſhew their faces bouldly and openly.

The neceſſitie and commoditie of kings, may be ſeene in the vniuerſall order of nature. The chiefe Philoſophers, Plato, Ariſtotle, and Apollonius, did ſee and feele, that as generally there is one chiefe Creator, and maker of all things, and as among the ſtarres, the ſunne beareth the chiefe light; as among Bees, there is one chiefe king; as the flockes and heards of beaſts haue one guide and ruler; finally, as the cranes doe follow one leader; So there ought to be in a common-wealth one king as head, by whom all the members may conſent. And this reaſon of the common-wealth (declared by the inſtinct of nature) God hath more euidently opened in the holy ſcripture, and maketh mention of kings, and doth approue and allowe their authoritie with his owne mouth, as we haue heard before; and the words of this woman doth approue and teſtifie the ſame. She bleſſeth God for this king, who had ſet him in his owne throne. She acknowledgeth God the author of this kind of gouernment: ſo that the authoritie of kings is a ſacred and diuine ordinance.

But it will be obiected: How is God the author of this kind of gouernment? when as Salomon was but the third King that Israel had: they had no King at all before Saul, who was a wicked King, giuen to them not in loue, but in wrath, and that at the vnlawfull and turbulent desire of the people: wherein they sinned both against God and Samuel. For thus it is writ-
1. Sam. 8. ten: That the Elders of Israel, gathered
5.6.7. them together, and came to Samuel vnto
8.9. Ramath, and saide vnto him: Behold thou art olde, and thy sonnes walke not in thy waies: make vs now a King to iudge vs like all nations. But the thing displeased Samuel (when they said giue vs a King to iudge vs) and Samuel prayed vnto the Lord. And the Lord saide vnto Samuel: Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not raigne ouer them: As they haue euer done since I brought them out of Egypt euen vnto this day (and haue forsaken me, and serued other gods) euen so doe they to thee. Now therefore hearken vnto their voyce: howbeit, yet testifie vnto them, and shew them the manner of the king that shall

raigne

raigne ouer them. Behold heere are a people great and ſmall, affecting and deſiring a king, hauing had none before: yet their deſire is diſpleaſing to God and Samuel; the reaſon is, why God miſliked their petition, becauſe they did now caſt off that forme of gouernment which God himſelfe had ordained for them. They aske that which would be hurtfull vnto them, and that with an obſtinate and bad minde. But it will be obiected, that they had a commandement and warrant from God: who ſaid thus vnto the forefathers, when thou ſhalt come into the land, which the Lord thy God giueth thee: and ſhalt poſſeſſe it, and dwell therein: If thou ſay I will ſet a king ouer me, like as all the nations that are about me, then thou ſhalt make him ouer thee, whom the Lord thy God ſhall chuſe; from among thy brethren ſhalt thou make a King ouer thee. Thou ſhalt not ſet a ſtranger ouer thee, which is not thy brother. Behold here the allowance of God, to chuſe themſelues a king; ſo he be not a ſtranger. And whereas it is ſaid, the Lord ſhould chuſe them a king; they come in this place to him, that he would make choyce of a king for them: how doe they then offend in *Deut:17. 14.15.*

this their petition and desire? Indeed their desire is not simplie euill of it selfe, for if it were so, it might not haue beene graunted; but their desire is not to this end, to haue the word of God performed, but to satisfie their owne humors. They should haue stayed Gods time and leisure, but they distrust God, and are most vnthankfull to Samuel, despising him in his olde age; neither doe they aske a king according to Gods appoyntment and institution; But let vs haue a king (say they) as other nations haue, be he good or bad. But yet if God would (as it fell out after) giue them a king: why is he angry with them for asking a king? because they did aske it with a bad minde, offering some iniurie to Samuel: yet in his secret will and purpose, his meaning was to giue them a king: He disliked in this people, their distrust and diffidence: who relied more vpon man, then God: their bouldnes, in attempting, so rashly and suddenly to erect a new forme of gouernment. He misliked the contempt of his owne gouernment, in that contemning him their king, they sought a certaine king, after the example of other nations, and so they were wearie of Gods

Gods order. And yet, the gouernment of kings doth not ſhut out the gouernment of God, but God doth raigne by kings, as well as he reigned by iudges. The king is the miniſter of God, his ſeruant, and deputie: he ſitteth in his place and throne, and God is the author of his office and authoritie, as we may ſee in this place. And this forme of gouernment hath beene of many nations much deſired.

This principalitie or kingdome was firſt begun (as it is thought) by the Egyptians, who could liue no while without a king. And we finde (in the booke of Geneſes which is moſt ancient) that the Ægyptians had their kings, one after an other. And wheras in the adminiſtratiō of a common weale, there hath beene (long ſince) three ſortes or kindes of gouernments ſet downe, the one *Monarchie*, an other *Ariſtocratie* when the beſt gouerne; the third *Democrati*, or popular ſtate, when the common people haue a ſtroake, in ruling the publike weale. The firſt kinde of gouernment is thought as good as any, if not the beſt of all: For when counſell or gouernment is in the power of one: In the gouernment of the common-wealth, all things are

more easily performed. In the other two kinds of gouernmẽts, one oftentimes saith one thing, and others will not graunt it, and they are not easily agreed: Heere one hath a stroake, the preheminence and prerogatiue of commaunding and graunting. The whole world is ruled and gouerned by one, and what can be better or more wisely gouerned? The gouernment by Iudges, was not very strong, but almost voluntarie, and therefore more contemptible: but in the gouernment of a king, there is more maiestie in their kingly pompe, and glory, which is a more admiration and a wonder to the people, and is a meanes to keepe them in better order and subiection: The name of a king hath beene alwaies famous, great, most glorious, and sacred, amongst all nations of the world: But yet see the madnesse, and inconstancie of this people: They egerly desired a king, and when they had him, they would not receiue him, but many of them despised him. And thus they dealt with the Lord, many times before and after this. They desire deliuerance out of Egypt, and when they are deliuered, they desire to returne thither againe. They desire Manna from heauen, when they

were

were in the wildernesse: when they had it, being sweete and heauenly food, they loathed it, and made light account of it. They desire to turne out of Babilon into their owne countrey: when their returne is graunted, a great part of them refuse to returne. So in this place, how importunate and eager are they with the Lord to haue a King: but when hee was annoynted and chosen King, some wicked men said; How shall he saue vs? so they despised him and brought him no presents. How can such people be pleased, being fickle, wauering, and changeable, misliking the best gouernment that is; yea such as the Lord himselfe alloweth, and appointeth: and such, as they themselues (sometimes) haue liked and desired. But yet it is sayd, that many of those people shouted & sayd, God saue the King. And when Saul went home to Gibiah, there followed him a band of men, whose heart God had touched. Againe it may be obiected: how is God the Author of the calling and authority of Kings? how doe they sit in his throne? When many of them are most wicked in life, and vniust, and corrupt in gouerning; when all things are full of confusion and disorder: but we are to looke to the good wee haue of gouern-

1. Sam. 10.

1. Sam. 10 24. 26.

ment. And wee are to know, that both bad Gouernours, and corruptions in gouernement, the ſinnes are not of God but from themſelues. God doth neyther allow nor commaund them, but forbid and deteſt them. And yet there is ſome profit in bad Magiſtrates: Many good lawes, and ſome forme of iuſtice amongſt them. Wicked Gouernours, are as plagues & puniſhments for the ſinnes of the people: Becauſe when they are good, we receiue not that goodneſſe at the hand of God thankefully, ſubmitting our ſelues to his lawes and ordinances; but abuſe the goodneſſe of God to our ſinfull and beaſtly luſts: Therefore doeth God make a ſcourge of them, and turne them to wilde beaſts (contrary to the nature of their names) euen to Lions, Beares, Foxes, and vncleane Swine, to auenge himſelfe of our vnnaturall, blinde, vnkindneſſe, and of our rebellious diſobedience. So he turneth the fruitfull land into barrenneſſe, for the wickednes of them that dwell therein. Let vs not take the ſtaffe by the end, to ſeeke to auenge our ſelues of his rod, which is the euill rulers, The childe, as long as he ſeeketh to auenge himſelfe of the rod, hath an euill heart: for he thinketh not that the correction is right,

Tyndal.

Pſa. 107. 34.

or

or that hee hath deſerued it, neither repenteth, but reioyceth in his wickednes, and ſo long ſhall hee neuer bee without a rod; yea ſo long ſhall the rod bee made ſharper and ſharper. If he acknowledge his faulte, and take the correction meekely, and kiſſe the rod, and amend with the learning and nurture of his father and mother, then the rod is taken away. So, if we reſiſt euill Rulers, ſeeking to ſet our ſelues at libertie, we ſhall (no doubt) bring our ſelues into more cruell bondage, and wrappe our ſelues into much more miſerie & wretchednes: For if the heads is ouercome they will make their yoakes ſorer. If the people ouercome the Rulers, then make they away for a more cruell nation, which hath no right to the Crowne. If wee ſubmit our ſelues to the chaſtening of God, and meekely acknowledge our ſins, for the which we are ſcourged, and kiſſe the rod, & amend our liues: Then God will take the rod away: that is, he will giue the Rulers a better heart; or if they continue their malice, and perſecute thee for well doing, hee will deliuer thee out of their tyrannie. When Iſrael ſinned againſt GOD, hee gaue them vp to one Tyrant or other: when they repented, hee ſent them deliuerance.

A Christian man (in respect of God) is but a passiue thing, a thing that suffereth onely, and doeth nought; as the sicke, in respect of the Chirurgion or Phisition doth suffer onely. The Chirurgion slancheth, cutteth out the dead flesh, searcheth the wounds, thrusteth in tents, burneth, seweth, stitcheth, and putteth corasiues to draw out the corruption; and last of all, layeth too healing playsters, and maketh whole. The Phisition giueth purgations and drinks to driue out the disease, and then with restoratiues bringeth health. Now if the sicke resist the razor or searching yron, doth he not resiste his owne health, and is the cause of his owne death? So likewise is it of vs, if we resist euill rulers, which are the rods and scourges, wherewith God chastiseth vs, the instruments wherewith God doth search our wounds, and bitter drinkes to driue out sinne, and corasiues to draw out by the roote the coare of the poxe of the soule, that fretteth inward. Thus a Christian receiueth all things at the hands of God, both good and bad, both sweete and sower, both wealth and woe: and he doth take good Princes as a speciall blessing, and bad Princes as a iust iudgement sent for sinne. But it will bee obiected, That

the Lord ſayth of ſome Rulers, that they raigned not by him: They haue ſet vp a King (ſaith hee) but not by me; they haue made Princes and I knew it not. The meaning is, that the people of Iſrael had ſet vp Ieroboam, by whom they ſought their owne liberty (as many Tyrants, do not reſpect Gods worde or will, but their owne luſts and affections:) But wee muſt diſtinguiſh the office from the perſon; and wee muſt know that men do abuſe good things through their owne corruption: And therfore whatſoeuer is good in gouernment is from God; and hee doth vſe the Diuell as plagues and puniſhments for the ſinnes of the people. It is ſayd by Daniel, that God changeth the times and ſeaſons: He taketh away Kings, and ſetteth vp Kings. And Daniel ſaith thus, to the proud King Nebucadnezer: O King, thou art a King of Kings, and the God of heauen hath giuen thee a Kingdome, power, ſtrength and glorie. And when Pilate ſayde to Chriſt, Knoweſt thou not that I haue power to crucifie thee, & haue power to looſe thee? Ieſus anſwered, Thou couldeſt not haue power at all againſt me, except it were giuen thee from aboue. But it may bee yet obiected, That the authoritie and office of

Hoſea. 8. 4.

Dan. 2. 21. 37.

Kings

Kings, is not of diuine inſtitution: Seeing Saint Peter calleth it an ordinance of man, and that place is abuſed by the Pope, to the diſgracing of Chriſtian Princes. The meaning is not, that the power of Princes and Magiſtrates, is onely a deuiſe of man, and onely from man; But as one ſaith. *Eſt ordinatio diuina, ſecundum ſubſtantium ordinatio humana, ſecundum modum ac finum*: It is a diuine ordinance, in reſpect of the ſubſtance. and it is humane, in reſpect of the manner and end. The office and power of the King is from God: The maner of chooſing and gouerning the common-wealth, is in many things humane, and the end is for the good and preſeruation of man: and ſo are lawfull Paſtors, though their calling be diuine; yet they are choſen, approued, and ordeined, for the benefite of men. And thus the Apoſtle defineth a High Prieſte: To bee taken from among men, and is ordeyned for men, in things perteyning to God: And ſo is a King taken from among men, ordeyned for men, in things pertayning both to God & men; That is, for the good both of the Church and Common-wealth. As for the Popes office and vſurped ſupremacie, it is meerely humane; nay it is diabolicall, and againſt the examples and authoritie

thoritie of holy Scripture. Hee hath no true nor iuſt warrant, from the Law, Prophets, Euangeliſts, nor Apoſtolicall writings: But of this, it may be wee ſhall ſpeake more hereafter. It is ſufficiently proued already, and it ſhall appeare more plainely hereafter, that the office and power of Princes is diuine & ſacred. Now becauſe ſome Kings are giuen of God to his people in loue and mercy, and ſome in wrath & iudgement: Let them try themſelues, whether it may be ſayd of them, as it is ſayde of Salomon in this place, That God in loue to them, and in loue to his people, hath ſet them in his owne throne. Let them know then, that ſuch a King (as is giuen of God in loue) is both qualified with gifts fit for his calling, and will and muſt neceſſarily performe the duty of his place: as this Queene teſtifieth of Salomon in the words following. It is ſayd of Dauid, that as hee was choſen from the ſheepe-folds, to feede Gods people in Iacob, and his inheritance in Iſrael: ſo hee *Pſa.* 78. 70. fedde them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands. And *2. Sam.* 8. 15. it is ſayde of him (in another place) that hee raigned ouer all ISRAEL, and

Pſa. 101. 1. and executed iudgement and iuſtice: and hee himſelfe proteſteth, that he gouerned his Court, Church, and Common-wealth, according to the true rules of mercy and iudgement. And it is ſayde of Salomon, that all Iſrael feared him; for they ſaw that the wiſedome of God was in him to doe iuſtice, and to performe faithfully the duty of his place and calling. A learned writer vpon that Pſalme 78. ſayeth, God did chooſe Dauid to this end, that hee ſhould feed his people; and therefore he fed them. He choſe Saul to afflict his people, & therefore he afflicted them. For marke what the Lord ſayd to the people that would needes haue a King; hee threatneth them, and giueth them that King in his wrath. This (ſayth he) ſhall be the manner of the King that ſhall raigne ouer you: Hee will take your ſonnes, and appoynt them to his Chariots, and to bee his horſemen, and ſome ſhall runne before his Chariot. Alſo hee will make them as Captaynes ouer thouſands, and Captaynes ouer fifties, and to eare his ground, and to reape his haruеſt, and to make inſtruments of warre, and the things that ſerue for his Chariots. He will alſo take your daughters, and make them Apothecaries, and Cookes, and Bakers.

1. Sam. 8. 10. 11. 12. 13. &c.

And

And hee will take your fields, and your vineyards, and your beſt Oliue trees, and giue them to his ſeruants. And he will take the tenth of your ſeede, and of your vineyards, and giue it to his Eunuches and his ſeruants. And he will take your men ſeruants, and your maide ſeruants, and the chiefe of your young men, and your Aſſes, and put them to his worke. Hee will take the tenth of your ſheepe, and you ſhall be his ſeruants: and you ſhall cry out at that day, becauſe of your King, whom you haue choſen you, and the Lord will not heare you at that day. But it may be, ſome will ſay, May Kings thus oppreſſe the Common-wealth? no, they haue no ſuch authoritie by their office: But this King was ſent in wrath from God, to plague this people; and therefore hee doth plague them. Samuel threatneth to that people, the deminution of thoſe liberties which the Iſraelites enioyed before vnder the Iudges He admoniſheth them of the hard eſtate which was to enſue. This was Gods doing in his iuſtice, for the ſinnes of the people. For God is in heauen, hee may doe what ſoeuer hee will; his wayes are all iuſt and righteous. But as for Kings, they may not doe what they liſt, they are bound to

the lawes of God, to the lawes of charitie, equitie and righteousnesse. But those which are giuen in wrath, they shall vexe and afflict the people. Christ sayd to Peter, Feede my sheepe. It was sayd to Antichrist, Deuoure, destroy, beate downe, seduce the people, because they receiue not the loue of truth, that they might bee saued: Therefore he destroyeth, seduceth, and deceiueth as many as hee can. The Lord threatneth in Zacharie: I will raise vp a shepheard in the Land, which shall not looke for the thing which is lost, nor seeke the tender lambes, nor heale that which is hurt, nor feede that which standeth vp: he shall eate the flesh of the fat, and teare their clawes in peeces. Our Sauiour Christ sayth, That a thiefe, commeth to steale, kill, and destroy. So that by their deedes, practises, and fruites, both of Princes and Ministers, it may bee easily gathered, whether they bee sent to a people in loue or wrath. But of the dutie of such Gouernours as are giuen in loue, wee shall speake hereafter. Now as the dignitie of Kings appeareth, in that their calling is so diuine, and from God himselfe: so in this also, that they are in his place and throne, and haue so many honourable titles

Zac. 11. 16.

giuen

giuen vnto them in the Scripture. They are called nurcing fathers and mothers, ſhepheards of the people, leaders, keepers, helpers, Gouernours; yea, in ſome ſenſe Sauiours; and God doth giue them his owne name, counting them gods: not by nature; for ſo they are men like other men, borne and conceiued as other, and ſhall dye like men: But they are gods by office, they are the Vicegerents and Images of God. This is a great honour, great excellencie and dignitie, to be admired and reuerenced of all men. Yet let mee admoniſh you, that the ſame, or the like titles and dignities may be applyed to the faithfull Miniſters of God; though they be accounted and taken by moſt men, as vile, baſe, contemptible, and the very off-ſcourings of the world: And many which doe magnifie, and almoſt adore great perſons, Gouernours, and Magiſtrates (it may bee for feare, flatterie, fauour and lucer) euen theſe doe vilefie, ſcorne, contemne, and diſgrace the calling of the Miniſters, as much as they can. But let them know, that there is ſome likenes and affinitie betwixt the calling of a Magiſtrate, and the calling of the Miniſter. As good Princes are the bleſſings of God, ſo are good miniſters;

as we haue heard before, when wee intreated of true wisedome. As the calling of the Magistrate is sacred and diuine, so is the calling of the Minister; it is the holy Ghost that appoynted Ouer-seers in the Church; and it is Iesus Christ that giueth gifts to men, to become Pastors and teachers in the Church. Those glorious titles (before spoken of) they belong also to the Ministers of God: They are pastors, fathers, nurces, and in Gods stead. Magistrates are to be honoured; such as rule well in word and doctrine are worthie of double honour. The same is the end of both their callings, to suppresse and beate downe sinne: But our power is spirituall, therefore the greater, euen the power of God to saluation; power to conuert soules, to beate downe Sathan and sinne; and to bring into bondage euery thought that doth rayse it selfe against God. By the Magistrates care, policie and power, wee liue in peace, and are defended from forren & domesticall foes. By the ministerie of the word, the sword of the spirit, wee are armed against our spirituall enemies, and enioy true peace of conscience: And therefore the ministerie of the word is truely called, the streugth and life of a land. When Elishai saw Eliah

taken

taken vp into heauen, he cryed, My father, my father, the Chariot of Israel, and the horsemen thereof. It is sinne that weakens a land, it is religion and pietie that maketh it strong. By the preaching of the word sinne is weakned, and all vertue and goodnes is increased & confirmed. The want of this word, is the famishing of mens soules: the plentie of this word, is the life of their soules. Magistrates are keepers and maintayners of both the tables of the commandements; and so are all faithfull Ministers. Magistrates are to execute outward punishments vpon offenders. Ministers haue power to reproue, to binde, and exclude notorious offenders. Our bodies, goods & liues, are subiect to Princes; but al power, worshippe, and maiestie, are subiect so the word which wee preach: And as they are rebels to Princes which resist their power, so are they rebels to God, which set themselues against the doctrine, counsels, and exhortations of his faithfull Ministers. And finally, as good Magistrates doe comfort and encourage good subiects, by rewards, honours and countenance; so good Ministers are carefull by all means possible to comfort good Christians by the sweete promises and mercies of God, and by the

assurance of remission of sinnes and life eternall. Seeing therefore there is such agreement, both in the titles and callings of Magistrates and Ministers, there should be also an agreement and vnion in affection betwixt them. They are intirely to affect and loue one another. The Ministers are to guide and direct the Rulers by the word, and they againe are to defend them by the sword. This the Lord teacheth, when hee appoynted two brethren to gouerne his people, Moses and Aaron, the one to gouerne, the other to teach. It went well with Saul, so long as he hearkened to Samuel the Prophet. Dauid had Gad and Nathan neere vnto him, as his faithfull Counsellers. Hezekiah the King, was directed by Esaiah the Prophet. Therfore Magistrates are to countenance good Ministers, and to encourage them. Wee teach and perswade all men to obey the higher powers. We pray for you publikelie and priuately, and stirre vp others to doe the like. Wee set foorth the excellencie of your callings: We threaten damnation to rebels and traytors. As for our calling, although diuine and sacred, yet odious and contemptible to the worlde, because wee reproue the sinnes of all men:

we

we endure many hard ſpeeches, vnkindneſſes and iniuries of wicked men: the eyes of many, their eares, hearts and mouthes are open againſt vs. Wee are ſubiect to many temptations and infirmities. Wee haue many diſcomforts and diſcouragements. Who is to comfort, and countenance, and defend vs, but the good Magiſtrates? And you muſt not bee offended though we ſometimes iuſtlie reproue your opon ſinnes, in open place. It is our office to reproue ſinne in all; as it is your dutie to puniſh ſinne in all. As you muſt not be partiall, and not haue reſpect of perſons in iudgement; ſo we muſt not be partiall in reprooving. We doe it (God knoweth) in dutie, loue and conſcience; and therefore you are to take it in good part. All holy men, though they were Kings and Princes, haue beene content patiently to receiue iuſt reproofe: And the ſinnes of Magiſtrates and great perſons doe moſt hurt of all other; and therefore moſt of all to be reprooued. If wee be careleſſe and idle in our place; If we be flatterers & time ſeruers: If we be corrupt & falſe in our doctrine; If we be wicked and diſſolute in life; Let vs bee cenſured according to our deſerts. But if our care be to do good, to take

what paynes we can in our places, to winne ſoules, to beate downe ſinne and Poperie, to liue honeſtly, and keepe a good conſcience in all things: If neyther our doctrine nor life can bee iuſtly touched, why ſhould you be ſtrange vnto vs? why ſhould you keepe backe from vs your fauour, aſſiſtance, and countenance?

It is the chiefe end of the office and calling of a good Magiſtrate, to defend and countenance all good and honeſt men; much more the faithfull and paynefull Miniſters of God.

And ſeeing Magiſtrates and Miniſters haue the ſame authour, the ſame names and dignitie, let them ioyne together for the beating downe of ſinne, and bee helpers and comforters one to another; and ſet the higheſt of all remember, ſpecially thoſe which make ſmall account of our calling; let them remember and lay vp in their hearts theſe worthie places of Scripture. Remember that caueat which GOD giueth to his people: Beware that thou forſake not the Leuite as long as thou liueſt vpon the earth. And againe: Touch not mine annointed, and doe my Prophets no harme. This was ſpoken euen to Kings and Princes,

Deut. 12. 19.

Pſa. 105. 15.

to

to their rebuke and shame. And neuer forget that bitter prayer of Moses, who yet was the mildest man that euer liued vpon the earth, Blesse ô Lord (saith he) his substance, and accept the worke of his hands: he speaketh of the tribe of Leuie, the faithfull ministers of God: Smite through the loynes of them that rise against him, and of them that hate him, that they neuer rise vp againe. And remember that saying of our Sauiour Christ, speaking to his Apostles, saying, He that heareth you, heareth me, and he that despiseth you, despiseth me. And those sayings of the Apostle; Now we beseech you brethren, that you knowe them which labour among you, and are ouer you in the Lord, and admonish you, that you haue them in singular loue for their worke sake. Loue them for their calling, for the gifts of God in them, for their great paines, for the gaine and profit which you doe or may reape by them. And neuer forget that saying of the same Apostle alreadie alleaged, That those which labour in word and doctrine are worthy of double honor. And finally, remember the sweete and gratious exhortation of the worthy king, good king Iehosephat, deliuered to his owne subiects by his owne mouth,

Deut 33. 11.

Luk. 10. 16.

1. *Thes.* 5. 12.

1. *Tim.* 5.

2. *Chron:* 20.20. mouth, saying, Heare you me ô Iuda, and you inhabitants of Ierusalem, put your trust in the Lord your God, and you shall be assured; beleeue his Prophets, and you shall prosper. Now let vs come to the dutie of a king, and of all gouernours, set downe in fewe words, by this blessed Queene; she putteth Salomon in minde of the end why God did thus highly preferre and aduance him, it was to execute iudgement and iustice, to doe equitie and righteousnes. This is the end and calling of all gouernours and rulers, appoynted by God himselfe, and let vs in respect of the place and persons, applie our speech, to subordinate magistrates, who are the kings deputies, and rule in his name vnder him, they must faithfully doe their duties, and iustly discharge their places, and the trust committed to them. And by the king, being the chiefe magistrate, the scripture doth vnderstand, all other gouernours, officers, assistance and helpers to him; he cannot rule and gouerne alone by himselfe, so great a kingdome and people, he hath need of many eies, many eares, many heads and hands, to helpe and assist him in gouernment. *Exod.* 18. Moses by the counsell of Iethro his father in lawe, prouideth sundrie officers and

and iudges vnder him, for hearing and iudging of cauſes. King Iehoſephat ſetteth iudges in the land, throughout all the ſtrong Cities in Iuda, Citie by Citie, and telleth them, and teacheth them, what they are to doe in their places. S. Peter exhorting vs to ſubmiſſion to the king, as to the ſuperior, ſo he maketh mention of gouernours vnder the king, for the puniſhment of euill doers, and for the praiſe of them that doe well. We haue hard before, the excellencie of kings and magiſtrates, namely, that God is the author of their place, that they are in Gods ſtead, and called by his name. This no doubt is a great honour and dignitie to be aboue others, to be chiefe in a kingdome, in a citie, towne or countrie; to repreſent the perſon of a king, yea to repreſent the perſon of God: this may be an occaſion to lift vp the hearts of many aboue their brethren, becauſe of the greatnes of their place; and many in this their office, doe onely reſpect, the highnes, the glory and worſhip of it: and therefore are conceited in themſelues. But as it is *Honor*, ſo it is *Onus*: As the place of the magiſtrate is an honour, ſo it is a burden, a great and heauie burden:

2. *Chron.* 19.

1. *Pet.* 2. 13. 14.

2. *Chron:* 20.20. mouth, saying, Heare you me ô Iuda, and you inhabitants of Ierusalem, put your trust in the Lord your God, and you shall be assured; beleeue his Prophets, and you shall prosper. Now let vs come to the dutie of a king, and of all gouernours, set downe in fewe words, by this blessed Queene; she putteth Salomon in minde of the end why God did thus highly preferre and aduance him, it was to execute iudgement and iustice, to doe equitie and righteousnes. This is the end and calling of all gouernours and rulers, appoynted by God himselfe, and let vs in respect of the place and persons, applie our speech, to subordinate magistrates, who are the kings deputies, and rule in his name vnder him, they must faithfully doe their duties, and iustly discharge their places, and the trust committed to them. And by the king, being the chiefe magistrate, the scripture doth vnderstand, all other gouernours, officers, assistance and helpers to him; he cannot rule and gouerne alone by himselfe, so great a kingdome and people, he hath need of many eies, many eares, many heads and hands, to helpe and assist him in gouernment. Moses by the counsell of Iethro his father in lawe, prouideth sundrie officers

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2. *Chron.* 19.

1. *Pet.* 2. 13. 14.

burden: and the consideration of this may serue, to humble good magistrates, both in the sight of God and men; to remember in what low and base estate they haue beene heretofore, though they be now aduanced. They may say to God in the humilitie of their soules, with Iacob, I am not worthy of the least of all thy mercies, and all the truth which thou hast shewed to thy seruant; for with my staffe came I ouer this Iorden, and now haue I gotten two bands: And may not some say with Dauid, that the Lord hath chosen and taken them from the Sheepefoldes, to feed his people in Iacob, and his inheritance in Israel. May not many truly say, that though they be now of great wealth, yet they haue beene as poore as others: though they be now gouernours and rulers of others, yet they haue beene subiect to those whom they gouerne. Nay the greatnes of their place, the honor and dignitie that they are in, should not make them proud: for if they looke well to the great and manifold duties required, they shall haue no cause to be lifted vp, but rather to be humbled and cast downe: they are not called to the place of gouernment to be proud, idle, to take their pleasure and ease, to liue in riotousnes,

Gen. 32. 10.

Psal. 78. 70.

touſnes, in luxurie and licenſiouſnes, but faithfully and careſully to performe all the duties which God requireth of good gouernours in holie ſcripture: to gouerne well, is a matter of great difficultie, care, labour, and danger: many times in pleaſing men, they diſpleaſe God; and in pleaſing God, they diſpleaſe men; ſo that they can hardly ſo behaue themſelues, but that they ſhall diſpleaſe the one or the other: What wiſedome, humane and diuine, is required in good gouernors, or elſe they muſt ſee with other mens eies, he muſt ſpeake with other mens tongues, and they muſt be wiſe by other mens heads: gouernours without true wiſedome, are like a ſhip without an anker, like birdes without winges. A wiſe gouernour is like ſalt to ſeaſon others, he is as the eie and the heart of the people. What courage and magnanimitie is required in good rulers, for the ſuppreſſing of the rebellious and wicked, and for doing of iuſtice without partialitie? and what care, diligence, prouidence, labour, and toyle, for the right gouernment of ſo many, and ſo many ſorts of men. The heathen could ſay, that the greatnes of gouernment, is the greatnes of care: he is in dutie to warrant the ſleepe

of

of his ſubiects by his owne watchfulnes; their peace by his labour; their eaſe by his induſtrie; their leiſure by his buſines; the head watcheth and prouideth for the gouernment of the whole body; how carefull and watchfull are nurces for the feeding and ordering of their children? how watchful are good Shepheards for the leading and feeding of their ſheepe? and how carefull is a good houſeholder and maiſter, for the gouernment of the whole familie? ſo that it is an old ſaying, There is but one ſeruant in an houſe: meaning, that the maiſter is ſeruant to all; in reſpect of

Greg: his care and prouidence ouer all. In very deed ſaith one, it ſeemeth to me, that it is the art of all artes, the diſcipline of all diſciplines, to gouerne man, which of all creatures is moſt variable in manners, and diuers in will. An other ſaith, That to gouerne, is not onely a dignitie, but an art; yea the greateſt of all other: for if they rule ouer other things which are without man, the skill and the cunning is better then all the things themſelues: how much more is the gouernment ouer men moſt excellent, ſeeing that men doe excell all other things? There are diuers kindes of artes, one excelling an other, there is the art and skill of husbandrie, of carpentrie

and

and building, which are very neceſſaire, and doe ſerue for the helpe and conſeruation of this life: there be other artes, which are leſſe then theſe; As to be ſhepheards, taylors, ſmithes, but amongſt all theſe, huſbandrie is moſt neceſſarie, which God himſelfe ordained and commaunded ſo ſoone as he had made man: for it is poſſible for a man to liue without moſt of the other arts, but without husbandrie it is impoſſible to liue; without it, all the reſt are to no purpoſe; yet kings doe gouerne husbandmen, and there is ſome likenes betweene husbandrie and gouernment: the gouernor is a ſetter of plants, ſome he proyneth, ſome he cheriſheth, and cauſeth to growe: ſome he cutteth downe and pulleth vp by the rootes: good gouernours are like husbandmen; by husbandrie, the badnes of the earth, & the wildnes of the plants are made better: by weedes, the plantes and ſeedes are hidden & choakt; but the good husbandman, is carefull to plucke them vp: ſo by good lawes men are made better, and the wicked which hinder & hurt others, are reſtrained & ſuppreſſed: and as husbandmen haue many things to hinder their planting and ſowing, as wild beaſts, tempeſts, haile, floods, drought, ſo haue gouernours hinderances and enemies to

Chry: in 2. Cor. 7.

their

their gouernment, which they will carefully auoyde as well as they can. This comparison of husbandrie, as it setteth out the necessitie and excellencie of gouernment, so it sheweth the great care and labour that is ioyned with it: for who is more carefull and painefull then the husband man? let therefore magistrates be humbled in consideration of the vertues and duties of their great calling: and yet for their further humiliation, let them remember their owne infirmities and wants to performe their dutie as they ought. Let them remember that they are subiect to the temptations of the diuell, of the flesh, and the world: and let them knowe, that they are subiect to the common miseries of this life, and to other miseries and crosses, incident and peculiar to their calling: and let them in no case forget, that they must giue account to the great Iudge and gouernour of all the world, how they haue behaued themselues in their places and callings: It shall be said to them, to euery one of them, Come, giue account of thy stewardship, thou mayest be no longer steward. And for their further humiliatiō, they must knowe, that they cannot tell how long they shall enioy those places of

honour

honour and dignitie, being subiect to death as well as others; and they cannot tell how soone they may be taken away. Agathon had wont to say, that a magistrate must alway remember these three things. First, that he ruleth men; secondly, that he must rule according to lawes; and thirdly, that he shall not alwaies rule. The consideration of this latter poynt of the shortnes and vncertaintie of this life, that we must certainely die, and we knowe not how soone, is able to humble, the mightiest potentate in the earth. The highest of them all may say, I my selfe am also mortall, and a man like all other, and am come of him that was first made of the earth, and in my mothers wombe was I fashioned as others are; and when I was borne I receiued the common ayre, crying and weeping at the first as all others doe; I was nourished in swadling cloathes, and with cares. For there is no king that hath any other beginning of birth, all men haue one entrance to life, and a like going out. Dauid calleth death the bie way of all the earth, and he himselfe put-

teth gouernours in minde of their mortall ſtate: for howſoeuer he ſaith, that God ſtandeth in the aſſemblie of gods, he iudgeth among gods: And againe, I haue ſaid yee are gods, and yee all are children of the moſt high: this he ſpeaketh of magiſtrates, magnifying and extolling their office, and giuing them three times in that Pſalme, the glorious and ſacred titles of Gods; yet leaſt they ſhould be puffed vp with the excellencie of their callings, preſently he telleth them, ye ſhall die as a man, and you Princes ſhall fall like others. He would haue them remẽber, that though they be gods, yet they are but mortall gods; of this mortall ſtate of Princes, we to our great diſcomfort haue had wofull experience not long ſince in this our Land: A worthie young Prince of great hope, the flower and Iewell of our land, the comfort of his parents, and of all good Chriſtians and ſubiects, the heire apparent of ſundrie kingdomes, how ſoone hath the Lord taken him away in the prime of his tender, young, and flouriſhing age? happie no doubt

*Pſ.*82. 1.6.7.

doubt is he, that is ſo ſoone taken away from a miſerable world, but vnhappie are we, whoſe ſinnes, hath cauſed the Lord to take ſuch a Iewell from vs: it cannot but prognoſticate, ſome heauie iudgement to this our nation and countrie: and great cauſe haue all chriſtian hearts amongſt vs, to mourne and lament for ſuch a great loſſe. This Church may ſay as Naomi ſaid, vpon the death of her husband, when they called her Naomi, ſhe anſwered them, call me not Naomi, that is beautifull, but call me Marah, that is bitter: for the almightie hath giuen me much bitterneſſe. Why call you me Naomi, ſeeing the Lord hath humbled me, and the almightie hath brought me to aduerſitie? Wee may mourne and ſay with Dauid, mourning for the death of Ionathon, Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leaſt the daughters of Philiſtimes reioyce, leaſt the daughters of vncircumciſed triumph. And as he ſaith in an other place, after the death of Abner, there is a Prince, and a great

Ruth. 1. 20.

2. *Sam.* 3. 20.

2. *Sam.* 3. 33.

man fallen this day in Israel. But blessed be God, who is still more mercifull to vs then we deserue, and in iudgements remembreth mercy, who though for our sinnes hath cut off so precious a branch, yet the blessed tree is yet aliue, and standeth and flourisheth, and also some sweet branches to our great comfort and hope. Now the Lord of mercy, blesse them all and multiplie, and encrease them, and continue them and theirs if his will be, to the end of the world, to their owne comfort, the shame of their enemies, and to the common good of this Church and commonwealth: yet let vs not forget that heauie iudgement, but so remember it, that it may drawe vs to true repentance, for that is the true vse of all iudgements: and let vs learne to depend wholy and onely on God, and not vpon any mortall man. Remembring that counsell of Dauid, put not your trust in Princes, nor in the sonne of man, for there is no helpe in him, his breath departeth, and he returneth to his earth; then his thoughts perish: blessed is he that hath

Psal. 146. 3.

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the God of Iacob for his helpe, whose hope is in the Lord his God which made heauen and earth, the sea and all that therein is, which keepeth his fidelitie for euer. And let this and the like examples of the death of great persons, put all in minde (though they be neuer so high,) of the mortall state of all the children of men, of what state or conditions soeuer they be; And thus though gouernours and magistrates take occasion by the dignitie of their places, yet both this, and many other causes, may moue, drawe, and induce them to true humilitie. And now let vs drawe neerer to the description of the seuerall duties required of Christian gouernours, both in this and in many other places of scripture, the Lord doth not onely in his word set downe, generally the rules of all christianitie, but also the seuerall duties of all states, degrees, and callings, as of fathers & children, maisters and seruants, husbands & wiues, kings & subiects: wherein we may see the fulnes & equitie of scripture, applying it selfe, and speaking to all sorts of men. Againe,

we learne this leſſon by it, that it is not ſufficient for vs to performe the generall duties of chriſtianitie, but alſo the particular duties of our ſeuerall callings. And we may ſee the corruptiō of our natures, that euery one is willing and readie to heare the duties of other men, forgetting and litle regarding what doth belong and appertaine to themſelues. The ſeruant is content to heare the dutie of his maiſter, and the maiſter is content to heare the dutie of his ſeruants; children are content to heare the dutie of their parents, and parents are content to heare the duties of children. Husbāds are willing to heare the duties of wiues, and wiues are content to heare the duties of husbands. Miniſters are cōtent to heare the duties of the people, and people are content to heare the duties of miniſters. Subiects are content to heare the duties of their Princes, and Princes are willing to heare the duties of their ſubiects. But fewe or none are ſo readie or willing to heare and learne their owne duties. For redreſſe of this corruption, let euery one ſay with the kingly Prophet

phet Dauid, I will heare what the Lord will say concerning me. And of al other, the scriptures doe often and plentifully speake of the duties of Princes and Magistrates, in Exodus, in Deutrinomie, in the Prouerbs of Salomon, in the Lawe, in the Prophets, in the Gospell; and many preachers, many times, in many places, vpon iust occasion doe handle this doctrine of the Magistrates, and this is not superfluous, because it is a matter of great importance: for if they doe their duties, the Church and common-wealth flourisheth: otherwise there is decay and ruine. Againe, their office is hard and difficult, much holines, much wisedome and faithfulnes required of them, their charge and burden is great, they haue many hindrances and enemies, they are subiect to many dangers, therefore they had neede of much & daily instruction, & so much teaching, & so many sermons, shalbe so many witnesses against them if they do not regard & follow the: but to come to the description of good rulers, their first care must be, that if they wil wel & profitably rule

others, they must first gouerne and rule themselues. The very heathen haue accounted those the best Emperours and rulers, which could rule their owne affections, they haue thought & said, that we neede not so much feare our armed enemies, as our owne desires and lustes: that it is a farre greater worke to ouercome our selues, then to ouercome our enemies. And thus saith one very excellētly, If thou wilt haue all things subiect to thee, subiect thy selfe to reason; thou shalt rule many, if reason rule thee: from thence thou shalt learne, what and how thou art to take any thing in hand. Kings and rulers, haue their name from doing well; therfore by doing well, thou doest hold the name of a ruler; but by sinning, thou dost lose it: therfore they are rightly called kings & rulers, who can rightly rule themselues and others. The highest place is well ruled, when he that gouerneth hath dominion, rather ouer vices, then ouer his brethrē. Again, it is a good house and well ordered, where the man ruleth, & the wife obeyeth: he is a good man, where the spirit ruleth, & the flesh serueth.

Seneca.

Isodo.

Greg:

ſeruеth. Moſt excellent is the ſpeech of his Maieſtie to his gratious ſonne, of famous memorie, ſaying; That hee is not worthie to rule others, that cannot rule himſelfe. Inordinate affections, more dangerous and powerfull then the enemies of the body, thoſe are vanquiſhed by ſpirituall power: this is the beſt victorie, and ſuch bee truely noble. Baſe men may ſubdue Kingdomes, and themſelues bond-men of ſinnne and Sathan. He is not worthie to gouerne a Chriſtian people, that is not a Chriſtian himſelfe; let ſuch looke for no good ſucceſſe. Againe, Princes are tyed to God in a double bond; Firſt, in that they are men; Secondly, in that they are Rulers of men: In pietie and thankfulnes they are to goe before others. The highnes of their place aggrauateth their fault; Their glorie is to ſhine before others. He is better (ſaith Salomon) that ruleth his owne minde, then he that winneth a Citie. Such as winne Cities, ſpoyleth and deſtroyeth: He that ruleth himſelfe, doeth hurt and ſpoyle no man; he is at warre with none but with his owne

wicked

Pro. 16. 12. wicked nature. It is abhomination to Kings to commit wickednesse; for their throne is stablished by iustice. The greater that men are, the more grieuous, horrible and loathsome are their sinnes. As they were increased (sayeth the Prophet) they rebelled against mee; therefore I will change their glorie into shame. Againe, they are poore, they are foolish; for they know not the way of the Lord, nor the iudgement of their God. I will get me to the great men, and will speake to them; for they haue knowne the way of the Lord, and the iudgement of their God: but those haue altogether broken the yoke and burst the bonds; wherefore a Lion out of the forrest shall slay them. These are most vnkinde to God, who doe thus requite his kindnesse, for their great preferments and dignities. Magistrates of all others must bee vnrebukeable, the eyes of all are vpon them: A spot or a mote in the sun is sooneſt spyed: their good example doth much good; if they fall, others follow; they leade others to hell. It is a staine to their place, to their dig-

Hose. 4. 7.

Ier. 5. 4. 5. &c.

dignitie & titles, to be ſtained or tainted with any groſſe ſinne: They are called gods; and therefore they muſt bee like God in hating ſin; they muſt be like God in holineſſe & righteouſnes. Rulers muſt out go the people, not in pleaſure & luſt, but in temperance, in vertue, & magnanimitie. It is the ſaying of the heathen; He is not worthie to gouerne, that is no better, neither hath moe vertues then they which he gouernes: they are to be firſt doers of that which they command: they muſt leade the way to vertue, and practiſe that which they command. It is written of Lycurgus, that he ſet downe no law, whereof hee himſelfe had not ſhewed an example and practiſe in his owne perſon. Ageſelaus would be the firſt doer of that he commanded others to do. Sinnes of great men are examples & priuiledges to others: whatſoeuer they do, they ſeeme to command. As a great branch cut from a tree, bringeth downe many ſmall ones with it: And as when a great Prince cõmeth forth of his palace, a multitude follow him: ſo doe ſubiects ordinarily follow the examples of their gouernours good or bad: yea the affecti-

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on, in ſubiects to pleaſe Princes, and to immitate their actions, is of more force then lawes & puniſhments: And therefore true is that ſaying of a heathen man; That Magiſtrates, in matters of wickednesſe and vice, doe not onely conceiue it, but ſpread it, and as it were, water their ſubiects with it. And againe, wilt thou haue thy ſubiects good? bee thou good: The Prince by well doing teacheth the ſubiects to do well. Examples of Princes neuer reſt where they begin, but doe breake foorth, and ſcatter farre and neere, the world noteth their words and deedes; neither can they be hidde more then the beames in the ſunne. Good Rulers are to puniſh all ſinnes in others; and how can they do this, if they be guiltie of the ſame, or of greater, or more grieuous ſinnes? And what a ſhame is it to be called Rulers and gouernours, and yet to be ſeruants and ſlaues to ſinne? yea, to as many ſinnes as doe rule and raigne in them? Diogines had wont to ſay, that harlots were as Rulers, and Queenes to Kings, becauſe they might commaund what they would;

would; and that they would denie nothing to them as they did to their subiects. Of this there is example in Herod, who graunted to Herodias, a wanton dauncing Damsell, halfe of his kingdome. *Mat. 14.* Rulers are often carried away with the conceit of their dignitie, as though they had a priuiledge to doe as they list; and they haue flatterers about them, which will soothe them, and set them on in this conceit. Monstrous was the saying of the Stepmother of Anthonie Caracalla; for when hee was so bewitched with her beautie, that hee desired to marry her, and sighed and sayd, *O si liceret*, O that it were lawfull: She shamefully answered, *Si libet licet*: If thou list it is lawfull: for Princes doe giue lawes, and not receiue lawes. A most vntrue speech in things concerning the law of nature; as well confessed Dionisius, when his mother would haue maried otherwise then became her age: saying, Oh mother, the ciuill lawes of man may bee changed and altered, but the law of nature cannot bee changed. Herodotus writeth; That Cambises,

King

King of Persia, coueting to marry with his sister, asked his Counsellers whether there were any law to permit the brother to marry with the sister. They answered, after deliberation, that they could finde no such law; but they found a law, whereby it was permitted to the King of Persia to doe what he listed. A most wicked answer, when the question was of the law of nature. Oh vild flatterers and pernitious parasites, the very bane and poyson of Kings and Rulers. It is sinne and wicked affections, which are as rebels and traytors, which Christian Rulers are first of all to subdue in themselues. *Hoc opus hic labor est*: This is the greatest worke, the greatest labour, cunning, victorie & conquest. Sampson ouercame many of the cruell & mightie Philistims; yet was hee ouercome by filthie lust. Alexander conquered a great part of the world; but yet he could not conquer nor tame his owne drunkennes, lust and anger. Hercules ouercame and tamed many monsters; but at last hee became a seruant and slaue to Omphala: of whom one writeth thus: Hercules

(sayth

(ſayth hee) famous for his vertue, and counted as it were a god amongſt the gods: but he defiled the world with filthie luſts and vncleanneſſe. How could there bee any diuine thing in him, that was a ſeruant to his owne vices? and thoſe things which hee did are not to be counted diuine vertues: for what great matter was it to ouercome a Lion or a Beare, to kill wilde and fierce Horſes with their rider? Theſe are the works of a ſtrong man, yet of a man; and thoſe things which hee ouercame were fraile and mortall, and may bee ouerthrowne by the ſtrength of man: But to ouercome the minde, to ſuppreſſe wrath, it is the part of the mightieſt man, which he did not, neyther could doe. He that doeth this, I doe not onely compare him with the chiefeſt and beſt men, but alſo I account him moſt like to God himſelfe: And hee onely is to bee iudged a mightie man, who is temperate, moderate and iuſt. Wherefore let Rulers remember this golden ſentence, proceeding from a golden mouth, ſaying; Hee that hath greate power ouer

Lactant. lib. pri. inſtit. Chap. 9.

ouer many things, let him first purge his owne conscience; and those sinnes which hee punisheth in others, let him not commit himselfe; and let him auoid that which he punisheth: for it is a foolish thing when any would rule others, and yet cannot rule themselues. And let them further know, that their authoritie is no dispensation for sinne; and that God hath punished great persons for such faults as might seeme but small in our eyes; As you may see in the examples of Elie and Dauid: and also in the example of Hesekiah: God did grieuously punish them, the one for pampring his children, the other for numbring the people; and the third, for shewing his treasures to the Ambassadours of Babilon. Let all Gouernours be of Nehemiah his minde, who when hee was perswaded to flie, he answered; Should such a man as I flie? Let euery Magistrate, when hee hath any motion to sin, say thus; Should such a man as I, that am a gouernour to others, that am in Gods place, that should be an example to others in all goodnesse, that should

Chry. in Ma.

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reproue and punish sinne in all: should I commit sinne? should I blaspheme the name of God? should I prophane his Saboth? should I be proud, or couetous? should I giue my selfe to whoredome and drunkennes, or to any such grieuous sinne? What a dishonour will this be to God? what a discredit to my place and calling? and how offensiue to the people? how should I rule others, if I cannot rule my selfe? And finally, let the know, that the greatnes and excellencie of the Magistrate, must be accompanied with the excellencie of vertue, and with good example. And as the Magistrate is first to begin with himselfe, & first looke to his owne heart and waies, so also he must haue a speciall regard and care of all that are vnder him, in his priuate familie. It is not enough that he auoyde all kind of sinne and wickednes himselfe, and that he himselfe leade a good, godly, and righteous life in the sight of God and men, but also must haue a speciall care, that his whole familie, his wife, his children and seruants, doe the like. For they are his speciall cure & charge committed to him of God, to be ruled and

gouerned by him according to the rule of his lawes, and therefore worthie is that saying, For all that are vnder thee, and subiect to thee in thy house, thou shalt giue an account vnto God: and therefore the Lord directeth the fourth commandement to the father, maister, and householder whatsoeuer, Inioyning not onely himselfe to sanctifie his Saboth, but that all that belong and appertaine vnto him, and are within his doores, doe sanctifie the Saboth with him; he is not onely himselfe to come to the holy assemblies, to heare, to pray, to receiue with the congregation, and both openly and priuately to be occupied the whole day in religious exercises, but it is a charge layed vpon him by the Lord, that he cause his whole familie to doe the like: And if this be required of euery priuate man, and of euery Christian householder whatsoeuer, be he neuer of so meane and base estate, how much more is it required of the publike Magistrate? God speaketh thus to his people Israel, saying, These words which I command thee this day, shall be in thy heart, and thou shalt rehearse them

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them continually vnto thy children, and ſhall talke of them: when thou tarrieſt in the houſe, and as thou walkeſt by the way, and when thou lyeſt downe, and when thou riſeſt vp. This is a generall commandement to all Gods people whatſoeuer, and much more to the Magiſtrate: this dutie of houſehold gouernment is moſt ancient, commended and commanded of God. Euery Chriſtian houſeholder is to be as a King, Prieſt, and Prophet, in his owne houſe; As a King to rule, as a Prieſt to pray, and as a Prophet to teach. Their care muſt be, that the wife be the ſpouſe of Chriſt, their ſeruants to be Gods ſeruants, their children the children of God. Moſt are carefull to ſee their owne buſines and workes followed, & in no caſe neglected, & why ſhould they not be as carefull to ſee the workes of God & his ſeruice & buſines duly performed in their families? They carefully prouide for all neceſſarie prouiſiō for the maintenāce of their bodies: & ſo farre goeth an Infidel; and the like care they haue alſo of their beaſtes, but Chriſtians muſt goe further, and ſee that the ſoules of their families

be fed and prouided for; and so they shall find much fruit and profit to themselues, for this is the way and meanes, to make painefull, faithfull, and conscionable seruants: and also by this meanes, true religion is continued to our posteritie; whereas if we faile in this dutie, religion may decay and die with vs, for any thing that we doe. For the continuance and propagation of it, most are carefull, specially great persons, men of power and wealth, that their names, riches, and houses, may continue if they could for euer. And shall not we haue as great a care, for the preseruation and continuance of Gods true worship and seruice, to the ages to come? To moue vs to this dutie, let Magistrates and others alwaies set before their eies, the examples of holy & worthie mē in scripture, how carefull they were in teaching and gouerning their families. Our first father Adam had a care of this, and therfore he taught his two sonnes, how to sacrifice to the true God. Abraham is commended of God, and he promiseth to blesse him for it, because he commanded his soanes and his houshold after him,

Gen. 4

Gen. 18. 19.

him, that they keepe the way of the Lord to do righteousnes and iudgement. Iacob said to his householde, and to all that were with him, Put away the strāge gods that are among you, and change your garments. After the example of Iacob, let others cleanse their houses, as of Idolls, so of ignorance, of prophanes, of blasphemie, of filthie speaking, and of all vncleannes and wickednes. For these and such like, doe infect, pollute, and defile, both houses and kingdomes. And let euery one say with good Ioshua, I and my house will serue the Lord. And as Hannah gaue her sonne Samuel to the Lord, so let euery one giue and dedicate their families to God. And as Iob euery day sanctified his sonnes, by praying to God for them, so let euery one sanctifie themselues and their whole familie by good instructions, and sweete prayers to God. The example of Dauid is most worthie to be imitated of all, and especially of Magistrates, he professeth his care both in ruling himselfe and his familie, the whole Church and kingdome; he professeth his pietie to God, the vprightnes of his owne heart,

Gen: 35.

Iosh: 24. 15.

Psal: 101. 1.2.3. *&c.*

and the wiſedome that he had in diſcerning and ſeparating the good from the euill, both in his owne houſe and countrey: Hee will ſuffer no wicked perſon in his houſe: hee will reforme both Church and Common-wealth: he will not bee partaker of other mens ſinnes, nor ſuffer the blood of them to cleaue to his ſoule. Worthie alſo is the example of Cornelius, a Captaine, yet a deuout man; one that feared God with all his houſehold; and he had ſouldiers fearing God: And ſending for Peter for further inſtruction; when he was come, he ſayde, that both hee and all his were there preſent before God, to heare all things from the mouth of Peter, that was commaunded him of God. I will alledge but one example more, of two houſeholders, the man and the woman, perſons of no greate account in the world; but yet religious, and religiouſly gouerning their houſehold: I meane *Aquila* and *Preſilla*: *Aquila* the husband a Tent-maker, *Preſilla* his wife: Saint Paul ſayeth of them; Greete *Preſilla* and *Aquila*, my fellow helpers in Chriſt Ieſus: likewiſe greet the Church that

Act. 10. 2. 33.

Rom. 16. 3. 5.

that is in their houſe. It is ſayd of theſe two in another place; That they taught Apollos, a learned and eloquent man, yet they taught him the way of God more perfectly then he knew before. S. Paul confeſſeth they were helpers to him in the Lord, and that they had a Church in their houſe. His meaning is, that in their houſe there was ſuch inſtruction, reading, hearing, prayer, conference, and other diuine exerciſes, that their houſehold was as a little Church. If theſe poore and priuate perſons had ſuch religious care of their familie; how carefull ought Gouernours and Magiſtrates to bee for the gouernment of their families, which are to bee directions and examples to others? One example more I muſt needes ayme and poynt at, I cannot auoid it; it lieth in the text; & that is the example of Salomon, commended vnto vs by this woman; as in this verſe ſhee commendeth the gouernment of his kingdome; ſo in the former verſe ſhe admireth and magnifieth the gouernmẽt of his houſe; ſhe ſaw ſuch good order amongſt his ſeruants, ſuch diuine & wiſe inſtructions by Salomõ, that ſhe burſteth out into theſe words; Happy are thy Act. 18. 24. 25. 26.

men, happie are these thy seruants which stand euer before thee, and heare thy wisedome; his house was so wisely gouerned, that she accoũteth them blessed who dwell and liue vnder his gouernment: but vnhappie are many seruants and children, who haue cause to curse both parents and maisters, who by their follie, careleſnes and bad example, doe leade them to hell, and to euerlasting destruction. The Courts of Princes, and great mens houses, they should not be sinkes of sinne, nor yet cages of follie and vncleannes, but they should be patternes of pietie, of wisedome, and religion, of temperance, and all other vertues; patternes I say to the inferior sort, whose eies are vpon them, and are readie to follow them in good or euill. That which the Apostle applieth to the minister, that may be applied also to the Magistrate; he saith, that the Minister must be one that can rule his owne house honestly, hauing children vnder obedience with all honestie; for if any cannot rule his owne house, how shall he care for the Church of God?

THE

BRITISH MUSEUM C AU 89

THE SEVENTH SERMON.

VERSE 9.

And made thee King to doe equity and righteousnesse.

IT is the duety and part of good Gouernours, (as wee haue heard already) to begin first with themselues, to iudge and rule their owne affections and wayes, and then also so to gouerne their families, that they be as lights and lanthornes to others, shining before them in religion, in piety, in all honesty and good conuersation. This is some part of the duty of good Rulers, but this is not all; It is not enough that he rule himselfe and his household, that hee performe these common duties of Christianity, which are required in all other priuate persons, but hee hath a greater and a more publicke charge, as the gouernement of Townes,

Cities, or Countries, hee must faithfully and wisely discharge his publicke place & calling, which is laid vpon him. It is not sufficient that the Magistrate doe reproue publicke disorders, and lament for them, as priuate persons may doe; but also hee must punish and reforme all publike abuses, so farre as it lieth in his power. Many Philosophers haue written of the states of Kingdomes, how they may be happily gouerned, and flourish in this world: Amongst sundry men there are sundry iudgements, some hold, that the safety & felicity of gouernment consisteth in this, that the Gouernours serue the time: Others, that they bee in league with other Princes and Kingdomes: Others, that they be well furnished with money, with Armour, with men. But this Queene reposeth the safety of *Salomons* Kingdome in Iudgement, in Iustice, in Equity and Righteousnesse. And herein *Salomon* himselfe is iust of her minde, saying; *Iustice exalteth a Nation, but sinne is a shame to the people.* Againe, *a King by iudgement maintaineth a Countrey, but a man receiuing gifts, destroyeth it.* That which *Augustine* speaketh truly of the state of a Christian Emperours felicity, may be as well spoken of the

Pro. 14. 34.

the felicity of Kings, Princes, Rulers and Gouernours; We Christians doe not say that Christian Emperours are happy, saith he, because they haue a long reigne, or dye leauing their sonnes in quiet possession of their Empires, or haue beene euer victorious or powerfull against all their opposers: these are but gifts and solacies of this laborious, ioylesse life; Idolaters, and such as belong not to God (as these Emperours do) may enioy them, because God in his mercy will not haue these that know him, to beleeue that such things are the best goods he giueth; but happy they are (say we) if they reigne iustly, free from being puffed vp with the glozing exaltations of their attendance, or cringes of their subiects, that they know themselues to bee but men, and remember that if they make their power their Trumpeter to divulge the true adoration of Gods Maiesty, if they loue, feare and honour him, if they long the most for that Empire, where they need not to haue partners, if they be slacke to auenge, quicke to forgiue, if they vse correction for the publike good, and not for priuate hate, if their pardons promise not liberty of offending, but indeed onely hope of reformation, if they

a Aug. de Ciu. Dei. lib. 5. cap. 6.

counterpoise their inforced acts of seuerity, with the like weight of bounty and clemency, if their lusts be the lesser, because they haue the larger licence, if they desire to rule their owne affects, rather then others estates, if they doe all things not for glory, but for charity; *And withall, and before all, giue God the due sacrifice of prayer for their imperfections*: Such Christian Emperours we call happy, *here in hope, and hereafter, when the time we looke for commeth, indeed.* O happy and thrise happy are such Kings and Gouernours that bee thus qualified; and they are (no doubt) a great blessing to the people that haue them, and enioy so happy a gouernment vnder them. By that which hath beene said, and by the words of this Text, we learne that Rulers do reigne not for themselues, not for their owne gaine, profite, and pleasure, but for the good of others, for the common benefite of the Church & Common-wealth. As the head careth for the body, the sheepheard for the sheepe, the father for the children: so must Magistrates chiefly be carefull for the common good of their people. The Heathen could say that wee are not borne for our selues, but for our Countrey and for others. If this be required

red in euery priuate person, to seeke the common good of others so farre as they may, how much more is it required of Kings, Magistrates and Ministers, who are not priuate, but publicke persons? As the Candle spendeth it selfe for the comfort & directions of others, and as a tree bringeth forth fruit, not for her selfe, but for others: so Magistrates and Ministers are to spend themselues, to employ their wits, their study, their labour, and care for the common benefite of the Church and Common-wealth. The Prophet complaineth of the Gouernours in his time, that they all looke to their owne way, euery one for his aduantage and for his owne purpose: And the Apostle complaineth, that *all sought their owne, and not that which is Iesus Christs*. But of himselfe, and of his faithfull Ministers, he saith; *We preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus his sake*. And he saith further, that he himselfe *was combred daily with the care of all Churches*. And in another place, *I seeke not yours, but you, and I will most gladly bestow, and will bee bestowed for your cause* This should be the care and resolution of euery good Minister and Magistrate. The King of *Sodom* said to *Esay* 56. 11. *Phil.* 2. 2. 2. *Cor.* 4. 1. *Cor.* 11 28. 2. *Cor.* 12 15.

Abraham, Giue mee the persons, and take the goods thy selfe. This King preferreth his people before all worldly substance. The office of good Gouernours is for the common good, benefite and commodity of all their subiects, to comfort and countenance the godly, to restraine and punish the wicked, and this is to doe equity and iudgement; And for this end and purpose God hath chosen, called, ordained and placed them in his throne, and this they must doe, and will doe, if they bee placed in loue ouer the people, and as a blessing to them. The Heathen haue taught, that *Plutarke.* Magistrates are ordained to liue and serue, not for themselues, but for their subiects, one of thē saith, that Princes are the seruants of God, ordained to take care for men, and to prouide for their preseruation, either by ministring to them of their goods, or by defending them. Another, *Plato.* that they must so maintaine the commodity of the people, that euery their action without respect of their owne priuate profit, haue respect thereto; and that they tend to the preseruation of the whole body of the people, and that they seeke not so to maintaine one part, that they forsake the other. Againe, the end of Gouer- *Cicero.* uernours,

uernours ſhould aime at the proſperous life of their ſubiects, becauſe (as *Zenophon* ſaith) they bee choſen, not to liue at eaſe, and daintily, but that they which haue choſen them, may by their induſtry liue quietly and happily. And further, herein (ſaith one) reſteth a difference betweene a King and a Tyrant; that the Tyrant ſeeketh his owne profite, but the King ſeeketh the profite and commodity of his ſubiects. *Ariſtot.* These be the worthy ſayings and ſentences of Heathen men, which may be iuſtly alledged and applied to the ſhame and condemnation of many Chriſtian Rulers, who in ruling, ſeeke onely (or at leaſt chiefly) their owne eaſe and priuate gaine; and haue little or no regard to the common good. This is not to doe iudgement and iuſtice, this is not to doe equity and righteouſneſſe: for theſe, or any of theſe, taken in a large ſence, do cõprehend the whole duety of a Magiſtrate, according to the rule of Gods word. The Lord complaining of corrupt Rulers, he ſaith, that *he looked for iudgement, but behold oppreſſion; for righteouſnes, but behold a crying.* *Eſay. 5. 7* And in another place he ſaith; *Let iudgement run downe as waters, and righteouſneſſe as a mighty riuer.* *Amos. 5. 24.* Righteouſneſſe

Amb. de Offi. and Iuſtice doth containe all vertues in them: Righteouſneſſe (ſaith one) doth more profite others then it ſelfe, doth neglect her owne profites, preferring the common good, giuing to euery one that which is right, and this righteouſneſſe is firſt to God, ſecondly to our Countrey.

Seneca. And another ſaith, whoſoeuer thou art, that deſireſt righteouſneſſe, firſt feare God, and loue him, that thou mayſt bee loued of him; thou ſhalt loue God, if thou follow him in this, that thou art willing to doe good to all, and hurt to none.

Ciprian. The righteouſneſſe of a King is the peace of his people, the ſafety of his Countrey, the comfort of the poore, the calmneſſe of the ſea, the temperature of the aire, the fruitfulneſſe of the earth, the heritage of children, and to himſelfe the hope of future bleſſedneſſe.

Aug. Another doth moſt excellently ſet out the duty of Princes and Rulers in theſe words; The Iuſtice of a King is, that hee doe not wrongfully oppreſſe any man by his power, that hee iudge betweene man and man without acceptance of perſons, that hee bee a defence to the ſtranger, fatherleſſe and widdow, that hee ſuppreſſe theft, puniſh adultery, exalt not the wicked, maine-

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taine no quarrellers, nor laciſciuious perſons; roote out the peruerſe, permit no murtherers, nor periured perſons to liue; that he vphold the Church, feed the poore, eſtabliſh iuſt men in publicke Offices, retaine ancient, wiſe, and diſcreet Counſellers; that in any wiſe hee apply not himſelfe, to the ſuperſtition of Deuiners, Magitians, and Pithonicall Spirits; that hee deferre his diſpleaſure, and defend his Country from his enemies with Magnaminity and Iuſtice, that hee repoſe his whole confidence in God, that he bee not puſt vp in proſperity, and with patience to beare aduerſity; that he mainetaine the Catholicke Faith, and ſuffer not any wickedneſſe in his children; that hee allot certaine howers to prayers to God, and eate not but in due ſeaſon (for woe to thee ô Land where thy Gouernours riſe earely to eate) the performing of theſe things doe bring proſperity in this life, and doth leade the King to a better Dominion, euen to a Celeſtiall and eternall Kingdome: ſuch Iuſtice and Righteouſneſſe in good Rulers is the ſafety of the people, and doth prolong and defend the State, and is the ſtrongeſt Guard and the beſt Phyſitionfor the ſafe-gard and health

of

of a Land. Onely there is a Common-wealth (ſaith *Scipio*) onely there is a good ſtate of a Comminalty, where Iuſtice and Honeſty hath free execution, whether it bee by King, by Nobles, or by the whole People: but when the King becomes vniuſt, the Nobles become vniuſt, and the people themſelues become vniuſt: then it is not a vicious Common-wealth, but it is iuſt no Common-wealth at all, and that as in inſtruments that go with ſtrings or winde, or as in voyces conſorted, there is one certaine proportion of diſcrepant notes vnder one harmony, the leaſt alteration whereof is harſh in the eare of the ſkilfull hearer, and that this concord doth conſiſt of a number of contrary ſounds, and yet all combined into one perfect Muſicke or Melody; ſo in a Citty that is gouerned by reaſon, of all the higheſt, meane, and loweſt eſtates; as of ſoundes, there is one true concord made, out of diſcord and natures, and that which is harmony in muſicke is vnity in a Citty: This is the firmeſt and ſureſt bond of ſafety to the Common-wealth, which can neuer ſtand without equity, and iuſtice; and iniuſtice is the decay and ouerthrow of Townes, Citties, and Kingdomes.

domes. Now that Equity and Iuſtice may flouriſh in the Common-wealth, three things are neceſſarily required; Firſt, there muſt bee Lawes: Secondly, there muſt be Iudges and Officers: thirdly, there muſt be execution of Lawes.

Now Law is defined to bee a conſtant and perpetuall good thing, without which no Houſe, no Citty, no Country, no ſtate of men, no naturall creature, not the world it ſelfe can conſiſt firme and ſtable. *Chriſippus* cals it a knowledge of all Diuine and Humane matters, commanding equity, and expulſing wickedneſſe and wrong: There bee three kind of Lawes; one Naturall, that is not onely appropriated to man, but alſo it concerneth all other liuing things, either in Earth, Sea, or Aire; as we perceiue all liuing creatures naturally haue certaine familiarity of male and female for procreation of Iſſue, and a procliuity to nouriſh the ſame, the which proceedeth of a Naturall Law, ingraffed in thē by Nature it ſelfe, that is God. The ſecond is named the Law that all men vſe, which is called *Ius Gentium*, the Law of Nations, generally vſed through the world, as to ſhew a man the way to communicate to men, the commo-

Polid. Virg. lib. 2. chap. 1.

commodity of the Elements as Water and Fire, to this appertaineth the Law of Armes. The third kind of Law is called the Ciuill Law, that is the priuate Law of euery Country or Citty, as of the *Romanes*, *Lacedemonians*, *Athenians*, this consisteth in Decrees of Princes, Statutes, and Proclamations; Such Lawes *Ceres* made first, or as some thinke *Radamanthus*, and afterward others in diuers Countries, deuised and ordained Lawes, as in *Athens*, *Draco*, and *Solon*; in *Egypt*, *Mercury*; in *Creet*, *Minos*; in *Lacedemony*, *Lycurgus*; in *Tire*, *Tharandes*; in *Argoes*, *Phoroneus*; in *Rome*, *Romulus*; in *Italy*, *Pythagoras*, or as some thinke the *Arcadies*, that were vnder *Leuander*, as their Soueraigne Lord and chiefe Captaine. Notwithstanding the true Authour of Lawes was God, which first planted in vs the Law of Nature, and in processe of time, when that was corrupted by *Adam* and his Posterity, hee gaue by *Moses* the Law written, to reduce vs againe to our first state. Lawes must bee knowne, and they must bee agreeing to the Lawes of God, and Nature. The end of Lawes the publicke good and safety of all, which consisteth in the worship of God, in honesty

neſty and righteouſneſſe; ſuch Lawes are to forbid and to reſtraine, falſe worſhip, Idolatry, and prophaneſſe, diſobedience, murther, adultery, theft, and all wickedneſſe, ſuch Lawes muſt be common to all, there muſt be no priuiledge, no immunity, no impunity, the greateſt and the higheſt muſt be ſubiect to ſuch lawes, and bee willing to performe them, as well as the meaneſt, for ſuch Lawes are more neceſſary then the walles in a Citty, which are for beauty and defence; but a Citty may ſtand without wals, it cannot ſtand without Lawes, ſuch good Lawes of equity and righteouſneſſe, they are the very Life and Soule of a Citty or Kingdome. To Lawes there muſt bee ioyned of neceſſity. Iudges and Officers, which giue vigour and life to Lawes, the Office of theſe is to doe Iudgement and Iuſtice; that is, to know Cauſes and then to pronounce ſentence accordingly, that ſo euery man may haue right, this is properly Gods Office, they are in his place, & therefore to deale vprightly: Worthy is that counſell of *Moſes* to the Iudges in his time, ſaying: *Heare the controuerſies betweene your brethren, and iudge righteouſly betweene euery man and his brother, and the ſtranger* *Deut.* 1. 16. 17.

ſtranger that is with him; yee ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great, yee ſhall not feare the face of Man, for the Iudgement is GODS. The like counſell giueth good King *Iehoſaphat* to his Iudges: ſaying; *Take heed what yee doe, for yee execute not the iudgements of man, but of the Lord, and hee will bee with you in the cauſe and iudgement: Wherefore now let the feare of the Lord be vpon you, take heed and do it, for there is no iniquity with the Lord our God, neither reſpect of perſones nor receiuing rewards.* And remember that counſell: *Conſider the matter, conſult and giue ſentence:* Iudgement muſt proceed from the light of reaſon, and not from Paſſion, both parties muſt be heard, euery one muſt haue freedome to ſpeake, that there may bee true and vpright iudgement; the corruptions of Iuſtice are theſe, negligence, and want of ſkill, vnneceſſarie, and vniuſt delaies, deſire of gaine, reſpect of friends and kindred, fooliſh pitty, and ſometimes ſlauiſh feare; but all theſe and ſuch like hinderances of Iuſtice, good Magiſtrates muſt auoide and caſt off. To Lawes and Iudgement there muſt be added Execution, for what are Lawes without

2. *Chron.* 19. 6. 7.

out Execution, but euen like bels without clappers. Lawes are like vnto young children and Infants, which are left desolate without parents, and yet haue portion and patrimony, but would soone consume it, or others would deceiue them of it, except they haue faithfull Tutors and Guardians to guide and protect them; so haue Lawes need of faithfull Patrones and Keepers, or else they will bee brought into contempt, by the forgetfulnesse, negligence, and corruption of some, and the malice of others. For what better is it to haue Law-makers, and faithfull Intepreters of the same, except they bee carefully kept and defended. Therefore due punishments to offenders, are to bee iustly and rightly executed. To this purpose, saith *Salomon*; *A King that sitteth on the throne of Iudgement chaseth away all euill with his eyes.* Pr. 20. 8. Againe, *A wise King scattereth the wicked, and causeth the wheele to turne ouer them.* Verse 26. And in another place; *Take the drosse from the siluer, and there shall proceed a vessell for the finer; take away the wicked from the King, and his Throne shall bee stablished in righteousnesse.* Prou. 25. 4. 5. The Apostle saith: *If thou do euill, feare; for hee beareth not the sword for nought, for hee is the Mi-* Rom. 13. 4.

nister

nister of God to take vengeance of him that doth euill. This is one speciall end of the Magistrates calling, to punish, to restraine, and represse the wicked. The Magistrate is a minister of Iustice and Law, the iudgements is the Lords and not his; the impunity of the wicked is hurtfull to themselues, by this meanes they runne into further sinne, and they do encourage others to do the like; it were better to turne loose, wilde Boares, Beares, and Wolues, amongst the people, then such pestilent men, by the punishment of such, the Common-wealth and the Church, is freed from the note of infamy, and it is no small honour to God. And by this, many others are terrified from sinne, and are brought to repentance, and so to saluation; yea, the danger of infection is remoued and taken away: a little leuen sowreth the whole lumpe, and a few wicked men do much hurt, in drawing, seducing, and infecting others; yea, by such execution of Iustice, the wrath of God & his heauy iudgements vpon a Land, are stayed & remoued. When *Achan* was put to death, for taking the excommunicate thing, which was commanded to bee destroyed, when hee (I say) was stoned to death

Iosh. 7.1, 26.

death, then the Lord turned frō his fierce wrath, which before was kindled against his people: The Prophet *Dauid* saith thus of the people of Israel: *That they ioyned themselues vnto* Baal Peor, *and did eate the offrings of the dead; thus they prouoked him to anger with their owne inuentions, and the plague brake in vpon them, but* Phinies *stood vp and executed iudgement, and the plague was staied, and it was imputed to him for righteousnesse, from generation to generation for euer.* When disobedient *Ionas* is cast out of the Ship, stormes and tempests cease: the sea is quiet, the Ship and those that are in it are safe. Magistrates do punish, because God by these examples will bee knowne to bee a God who discernes betwixt things vniust and iust, and is iustly angry with sinne, and because hee would haue these momentary punishments vpon few to forewarne all of iudgements to come, and of eternall punishments; and by this meanes also hee prouideth for the commodity of others, for the wicked are taken away, so that they can hurt no more. And this part of Iustice is for the credite and honour of the Magistrate. Therefore saith *Salomon, Hee that saith to the*

Ps. 106. 28.29. 30.31. *Num.* 25. *Iona.* 1.

Prou. 24. 24. 25. wicked thou art righteous; him shall the people curse, and the multitude shall abhorre him; but to them that rebuke him shall be pleasure, and vpon them shall come the blessing of Prou. 28. 4 5. goodnesse. Againe, They that forsake the Law, raise the wicked; but they that keepe the Law set themselues against them: Wicked men vnderstand not iudgement, but they that seeke the Lord vnderstand all things. Againe, This Iustice is a sweete sacrifice pleasing to God, it is the Magistrates sacrifice, it is more acceptable then other sacrifi- Pr. 21. 3. ces. Therefore saith the wise man, To do iudgement and iustice is more acceptable to the Lord then sacrifice: And the Lord saith thus to hypocrites, that abounded in sa- Amos 5. 21. 22. crifices, but neglecting Iustice: I hate and 23. 24. abhorre your feast daies, and I will not smell in your solemne assemblies; though you offer mee burnt offerings and meate offrings, I will not accept them, neither will I regard the peace offrings of your fat beasts, take thou away from me the multitude of thy songs, for I will not heare the melody of thy Viols, and let iudgements runne downe as waters. And in another place to such hypocrites as abounded with plenty of sacrifices, it is Mica. 3. 6. 7. 8. said: Hee hath shewed thee, ô man, what is good, and what the Lord hath required of thee;

thee, *ſurely to do iuſtly, to loue mercy, to humble thy ſelfe, and to walke with thy God.* By this Iuſtice the ſtates of Citties and Kingdomes are preſerued and eſtabliſhed. Therefore *Dauid* exhorteth his ſon *Salomon, To walke in the Waies Statutes and Iudgements of God*; that ſo hee might proſper in all things he went about. The Lord by *Ieremy* declaring how happy *Ioſiah* the father had bene, and how curſed *Iehoiakim* the ſonne ſhould bee, and why the one did ſpeed ſo well, and the other ſo badly, ſaith: *Shalt thou raigne becauſe thou cloſeſt thy ſelfe in Cedar? Did not thy father eate and drinke and proſper, when hee executed Iudgement and Iuſtice? when hee iudged the cauſe of the afflicted and the poore hee proſpered: was not this becauſe hee knew mee ſaith the Lord; but thine eies and thy heart are onely for thy couetouſneſſe*: And therefore the Lord threatneth in the next wordes to deſtroy him. This iuſtice is profitable to the whole Commonwealth, both to the good and the bad. Therefore the Lord commanding the rebellious ſonne to bee put to death; *So,* (ſaith hee) *thou ſhalt take away the euill from among you, that all Iſrael may heare it and feare.* Where Iuſtice is neglected ſin

1. *King.* 2. 3.

Ier. 22. 15. *&c.*

Deu. 21. 21.

raigneth: *Because ſentence againſt an euill worke* (ſaith the Wiſe-man) *is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* On the contrary it muſt follow, that where there is true execution of Iuſtice, there the hearts of men are drawne and terrified from euill. *The blewneſſe of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the belly.* Againe, *To the Horſe belongeth a whip, to the Aſſe a bridle, and a rod to a Fooles backe:* His meaning is, that by ſuch ſharpe correction fooliſh men are ſtayed and kept in order. And in another place; *Smite a ſcorner, and the fooliſh will beware:* Meaning that ſimple and ignorant men will bee warned when they ſee the wicked puniſhed, they will take heed by others mens harmes. *And the Lord hath ordained iudgements for the ſcorners, and ſtripes for the backe of fooles.* To this duty of Iuſtice the example of God, may incite and moue all Chriſtian Magiſtrates, they are in his ſteed, and therefore are to follow his example in puniſhing offenders: Hee is a moſt iuſt and ſeuere Iudge, and a very conſuming fire againſt ſinne and wickedneſſe: *Hee is a God that loueth not wickedneſſe, neither ſhall euill*

Eccl. 8. 11.

Prou. 20. 30.

Pro. 26. 3.

Prou. 19. 25.

Prou. 19. 29.

Pſa. 5. 4. 5.

euill dwell with him, the foolish shall not stand in his sight, hee hateth all them that worke iniquity. Againe, *The Lord will try the righteous, but the wicked and him that loueth iniquity doth his soule hate: vpon the wicked hee shall raigne snares, fire, and brimstone, storme and tempest, this is the portion of their cup.* And in another place, *Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.* Most fearefull examples of his iustice and iudgement wee haue vpon the first world, vpon *Sodom* and *Gomorrah*, yea vpon his owne people Israel. What kind of offenders, wee ought to punish more seuerely, wee may haue direction from the Law of God, that those whom hee appointed to die should not bee spared, for wee must not make our selues more mercifull then God is himselfe; wilfull murther is death by the Law of Princes, and it is death by the Law of God. Yea, before the Law written, it was said to *Noah: Who so sheddeth mans bloud, by man shall his bloud bee shed, for in the Image of God hath hee made him.* And in the Law Written, He that killeth any man hee shall bee put to death. And Adultery also is death by the Written

Psal. 11. 5.6.

Psal. 68. 21.

1. *Cor.* 10.5.6.7

Gen. 9.6.

Leui. 24.

Leui. 20. 10. *Deut.* 22. 22. Law of God. *The man that committeth adultery with another mans wife, because hee hath committed Adultery with his neighbours wife, the Adulterer and the Adultereſſe ſhall die the death.* Theft was not ſo ſeuerely puniſhed, but they were to make reſtitution, and reſtore foure-fold that which they had ſtolne: Theft, in our age, is more ſeuerely puniſhed, it is certaine that Theft is a grieuous ſinne againſt the Law of God, againſt Equity and Iuſtice; but I ſee no reaſon, why the Theefe ſhall dye a ſhamefull death, and the Whore-maiſter eſcape with leſſer puniſhment, ſeeing that *Salomon* compareth the Theefe and the Whore-maiſter together, & ſheweth in diuers reſpects that Adultery is a greater and more grieuous ſinne then Theft, *Pro.* 6. 27. 30. 32. becauſe the Theefe may make reſtitution, and ſo can neuer the other. This is the corruption of Nature, that men make more accouut of money and goods, then of religion or honeſty, and Adulterers being ſpared, and left aliue many queſtions are rayſed and propounded, which can hardly bee anſwered; Namely, whether the innocent party, or nocent party may marry, whether they may be reconciled againe or no. Let the Adulterer and

Adultereſſe,

Adultereſſe, according to the Morall Law of God, die the death, and then theſe queſtions will bee idle and ſuperfluous. And as Magiſtrates may puniſh Murtherers, by the ſame reaſon they may as well puniſh Heretickes, Idolatours, falſe Prophets, for indeed theſe they murther mens ſoules, they runne a whoring from God, and they rob him of his honor. We heard partly before, that falſe Prophets and Idolatours, were to die the death, and wee haue examples of good Kings and Rulers, which haue put ſuch to death; and if the Magiſtrate bee the keeper of both the Tables, then hee is to puniſh the tranſgreſſion of the one as well as the other; and if the tranſgreſſions of the firſt Table, bee more hainous and grieuous then the tranſgreſſions of the ſecond Table, there is no reaſon why they ſhould bee leſſe, and more ſlightly puniſhed. *Moſes* ſaid to the children of Iſrael, after they had worſhipped the golden Calfe; *Thus ſaith the Lord God of Iſrael, put euery man his ſword to his ſide, go to and fro from gate to gate through the Hoſt, and ſlay euery man his brother, and euery man his companion, and euery man his neighbour: ſo the Children of* Leuie *did as* Exo. 32. 27. 28. 29.

Moſes *had commanded, and there fell of the people the ſame day about three thouſand men: For* Moſes *had ſaid, conſecrate your hands vnto the Lord this day, euen euery man vpon his ſonne, and vpon his brother, that there may bee giuen you a bleſſing this day.*

2. *King.* 10. 25. 26. 27. *Iehu* ſlew all the Prieſts of *Baal*, burnt their Images, deſtroyed the image of *Baal*, and threw downe the houſe of *Baal*, and made it an houſe of all filthineſſe and vncleaneſſe.

2. *King.* 22. *&c.* *Ioſiah* putteth downe the Idols, killeth the Prieſts, the Chemerimes, hee burneth the groues, brake downe the houſe of the *Sodomites*, hee defaced the High places, hee tooke away them that had familiar Spirits, and other abhominations, and compelled all that were found in Iſrael to ſerue the Lord. The like power hath all Chriſtian Kings, Princes, and Gouernours, in their owne Kingdomes and Dominions.

Zach. 13. 2. 3. The Prophet Prophecieth of the latter times, ſaying as from the Lord: *I will cut off the names of the Idols out of the Land, and they ſhall no more bee remembred: And I will cauſe the Prophets and vncleane Spirits, to depart out of the Land, & when any ſhal yet Propheſie, his father and his mother that begat him ſhall ſay vnto him, Thou ſhalt not liue,*

for

for thou ſpeakeſt lyes in the name of the Lord. And his father and mother that begot him, ſhall thruſt him through when he propheſieth. He ſpeaketh of the time of the Goſpell, wherein people ſhall haue ſuch zeale, that they cannot abide nor endure a falſe Prophet. Chriſtian Gouernours haue power from God to compell and drawe men to the outward worſhip and ſeruice of God: Therefore ſaith *Auguſtine*, when men are mad, they miſlike force and chaſticement; but when they come to their right minde, they are glad that they are corrected for their good & recouery. Not euery one that ſpareth, is a friend; nor euery one that ſmiteth, an enemy: *Better are the wounds of a friend, then the kiſſes of an enemy.* It is better to loue with ſeuerity, then to deceiue with too much lenity. He that bindeth a mad man, and hee that raiſeth him vp that is in a deadly ſleepe, he is troubleſome to both, but he loueth both. God doth not onely teach, but puniſh. Let heretickes firſt bee ouer-throwne and confuted; if that will not ſerue, vſe religious ſeuerity. The ſame Father ſaith; firſt I was of this mind, that none were to be compelled to the vnity of Chriſt, that men were to be dealt with

Aug. ad Vincen.

withall by the word, by diſputation, by reaſon, leaſt thoſe which we knew to bee open Heretickes, ſhould become feigned Catholickes: but this my opinion was ouercome by examples before mine eyes; for this my Citty *Hippo*, being altogether of *Donatus* ſide, was conuerted to the Catholicke vnity, by the feare of Emperiall Lawes. Princes and Gouernours are in no caſe to ſuffer any hereticall or falſe worſhip in their kingdomes. And therefore let them hearken to this counſell, giuen them by a learned man: Let Princes (ſaith he) take heed, how they ſuffer any wicked rites and ceremonies to Infidels, within their Dominions. *Salomon* was guilty of this fault, not that he compelled any of his ſubiects to worſhip Idols, but that he granted to his Wiues and Concubines, being out-landiſh women, places and altars, wherein they might worſhip ſtrange Gods. But God was angry with him, and requited him according to his fall: for as he diuided Gods worſhip, ſo God diuides his kingdome, giuing part of it to his ſonne, and part of it to *Ieroboam*. This fault of his did ſpread it ſelfe to the poſterity: for *Achas*, *Manaſſes*, and diuers other wicked Kings, had diuers wicked

ked and deteſtable worſhips at *Ieruſalem*, and were ſharply reproued of the Prophets for them: And ſurely the Magiſtrate cannot be but reproued and condemned, when he ſuffereth Idolatry, ſeeing he hath the ſword for the puniſhment of wickednesse; therefore it muſt be granted, that either Idolatry is no ſinne, or elſe the Magiſtrate is to puniſh it as well as other ſinnes. The Magiſtrate muſt bee carefull to defend the Common-wealth, and to prouide as much as may be, that no danger nor hurt come vnto it. But Idolatry is the cauſe of famine, peſtilence, warres, and other moſt grieuous iudgements, and therefore in no caſe to be ſuffered, or tollerated in a Chriſtian kingdome, and all ſuch tranſgreſſors of the firſt and ſecond Commandement, and of the reſt of the Commandements of the firſt table, are to bee puniſhed, as well as the tranſgreſſors of the Commandements of the ſecond Table; and indeed falſe Prophets, heretickes, Idolaters, Papiſts, Ieſuites, Seminarie Priſts, do more hurt to a kingdome then murtherers, adulterers, or theeues, ſeducing, killing & poyſoning the ſoules of many thouſands; neither is it to bee counted cruelty to cut off theſe and ſuch like

like offendors, ſeeing it is warranted by the authority and commandement of God himſelfe: It is not cruelty to cut off the cruell, though they account it ſo; but hee that ſmiteth and taketh away the euill, in that they are euill, is the Miniſter of God, and of the Law; therefore the Magiſtrates doe not defile themſelues with bloud, in puniſhing and executing wicked perſons: for they haue a warrant from the Lord ſo to do, the Lord is with them, and doth aſſiſt them; and ſuch executions of notorious perſons, by the hand of the Magiſtrate, is as a ſacrifice pleaſing to God. And leaſt it ſhould be a trouble to the Magiſtrates minde, or a corſie to his conſcience, or any impairing to his credit to deale ſo ſeuerely as may be thought with ſuch offendors; the Lord himſelfe doth comfort and encourage the Magiſtrate; for whereas he commandeth, that wicked children curſing their parents, ſhall dye the death; and likewiſe adulterers, and other offendors, he addeth and repeateth it often to the comfort of the Magiſtrate, *His bloud be vpon him*; as if he ſhould ſay, let not Iudges and Magiſtrates trouble themſelues at the death of ſuch offendors, as though they were

guilty

guilty of their bloud: nay, their bloud is vpon themselues, they are guilty of their owne bloud, they haue deserued death, and are worthy of it; they haue cast away themselues, and haue iustly drawne vpon themselues such grieuous punishments, by their owne wickednesse and iust deserts. It is my commandement and will that such shall dye, and therefore I cleare you as innocent and guiltlesse; you are in my place, you are my seruants and ministers, and in this work of iustice you haue done me faithfull seruice. But here may be a question propounded, whether Princes and Rulers may not remit and pardon the faults of great offendors. To remit iust punishments is against the direct law of God, and procureth and draweth the wrath of God vpon the Magistrate. *Cursed be he that hindereth the right of the stranger, the fatherlesse and the widow, and all the people shall say, So be it.* Againe, *You shal not doe vniustly in iudgement, but thou shalt iudge thy neighbour iustly.* The Prophet saith, *O house of Dauid, execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressour, least my wrath goe out like fire, and burne, that none can quench it, because of the wickednesse of your workes.* *Deut.* 27. 19. *Leuit.* 19 15. *Ier.* 21. 12.

The

The Magiſtrate is the keeper of Iuſtice, he is to do right to euery one, and therefore hee may not releaſe whom hee liſt. To execute iudgement is a good worke, it is profitable to the Common-wealth, it decaieth and taketh away ſin; and therefore not to be hindered or ſtopt of any. It is a ſpeciall part of the office of a Magiſtrate, to puniſh the offendors, and therefore he is iuſtly, without partiality, to performe it. Iuſt iudgement is the Lords, & not his, and therefore not in his power to remit it; he is the Miniſter of the lawes, & therefore to do nothing contrary to law. When *Themiſtocles* was requeſted of *Simonides* the Poet, to pronounce a certaine vniuſt ſentence, in his fauour; he anſwered vertuouſly: As making verſes contrary to the Rules of poetry, thou canſt bee no good Poet: ſo can I bee no good Prince, if I giue ſentence contrary to law. *Solon* ſaid, that the ſafety of the Common-wealth conſiſteth in theſe two points, that rewards be diſtributed after the deſert of vertue, and puniſhments after the quality of the offence. Iuſtice (ſaith one) knoweth not father, knoweth not mother, but knoweth the truth; accepteth no perſon, but followeth God. God is a iuſt Iudge againſt

againſt wicked perſons, and if any do ſtay Iuſtice and Iudgement through bribes or rewards, their ſinne and corruption is the greater; and a Iudge may be aſhamed to ſay to any offender, What wilt thou giue me to ſhew thee fauour, or doe thee Iuſtice? Is not this as if it ſhould bee ſaid; What wilt thou giue me to deny my ſelfe, to looſe my Office, and to ſell God himſelfe? There bee three things (ſaith one) which hinder Iuſtice; the fauour of friends, flattering praiſe, and receiuing of rewards. But this latter is of greater force then the two other. There may be cauſes, why puniſhments may be delayed, or leſſened: ſome offenders are greater then others, and are ring-leaders to wickedneſſe: theſe deſerue more ſharpe puniſhment. Others are ſeduced, and fall by occaſion: theſe are more mildly to be dealt withall. But the inferiour Magiſtrates can do nothing in ſuch caſes, without the direction and counſell of the ſuperiour. As there be differences of offenders and offences, ſo there be differences of lawes againſt the which they doe offend. Some lawes haue their ground & warrant from the law of God and Nature: to the tranſgreſſers of theſe, there ſhould bee granted

granted no fauour or remiſſion. There be other poſitiue written lawes of the countrey, concerning leſſer and ſmaller matters: in theſe the Magiſtrates haue power ſometimes vpon good occaſion, to remit and pardon; ſo that it be not againſt the glory of God. To this agreeth the words of his Maieſty to his gracious ſonne: There be ſome horrible crimes (ſaith he) not to be pardoned, as Witch-craft, wilfull murther, inceſt, poyſoning, falſe coine; and ſo hee concludeth, that fauour is to be ſhewed in leſſer matters, and ſpecially in ſuch as concerne our owne priuate cauſes. But ſee here the corruption of our nature, we are more ſeuere in our owne cauſes, then in Gods cauſe: wee ſtriue and contend, and make a ſtirre for our riches, poſſeſſions, glory and credite, if any goe about to diminiſh and impaire them, how violent, cruell and implacable are we? But if it be the cauſe of God, how modeſt, how gentle and milde are we? Is not this to preferre our ſelues before God? The children of Iſrael, contrary to Gods commandement, ſuffer the *Cananites* and the *Moabitiſh* women to liue. *Saul* ſpareth *Agag*, and the remnant of *Amalecke*. And another King of *Iſrael* ſpareth

Iudg. 2.
Num. 25
1. *Sam.* 15

reth *Benhadad* contrary to Gods commandement. And thus men are willing to ſpare where God would not haue ſpared, and where they ſhould bee moſt patient and kinde, there they are cruell: Whereas in our own cauſes we ought to be patient and mercifull; but as for the cauſe and glory of God, we are to be in it moſt zealous and ſeuere. And there bee ſome offenders, whom the Lord will haue cut off in all ſeuerity, without any fauour, pitty or compaſſion. He ſaith of *Amalecke*; *I will vtterly put out the remembrance of Amalecke from vnder heauen. Yea the Lord ſware, that he would haue a warre with Amalecke from generation to generation.* And he chargeth his people *Iſrael*, that when they had reſt from their enemies, and poſſeſſed the good Land hee had promiſed them, that then they ſhould not forget to execute theſe his iudgements on thoſe people, and roote them quite out. The reaſon why God did ſo hate and purſue this people, was their hard and cruell dealing againſt the children of Iſrael; and therefore long after, when *Saul* was King, hee giueth him this charge, ſaying; *Goe and ſmite Amalecke, and deſtroy all that pertaines vnto them, and haue no compaſſion on*

Exod. 17. 14. 16.

Deut. 25. 17. 18. 19.

1. *Sam.* 15. 3.

them, but slay both man and woman, both infant and suckling, both Oxen and sheepe, both Cammell and Asse. But *Saul* vpon a foolish pitty spared *Agag* the King, and some of the fattest beasts: but the Lord did not spare him, but thrust him out of his kingdome for his disobedience. And *Samuel*

Vers. 33. said to *Agag*: *As thy sword hath made women childlesse, so shal thy mother be childlesse amõg other women.* *And Samuel* (being a Iudge) *hewed Agag in peeces before the Lord in Gilgall.* *Ahab*, a King, spared another King, whom God would not haue spared; but

1. *King.* 20. 42. the Lord said to him: *Because thou hast let goe out of thy hands a man whom I appointed to dye, thy life shall goe for his life, and thy people for his people.* These be fearefull examples for Kings and Princes, that they take warning by them, how they spare any vpõ any sinister respect, whom God in his iust iudgement would haue smitten with the stroke of death: and this is no cruelty to follow the example and commandement of God himselfe. Hee saith to a wicked

Deut. 32 41. 42. and rebellious people; *If I whet my glistering sword, and my hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate mee. I will make mine arrowes drunke with bloud,*

and

and my sword shall eate flesh, for the bloud of the slaine, and the captiues, when I begin to take vengeance of the enemy. And the people pray thus to God against the seede of *Esau*, because they conspired with the *Babylonians*, *Remember* (say they) *the children of Edom, ô Lord, in the day of Ierusalem, which said, Raze it to the foundation thereof. O daughter of Babel, worthy to bee destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs. Blessed shall he bee that taketh and dasheth thy children against the stones.* No pitty nor mercy is to bee shewed to such as bee sworne enemies to the Church and their owne Countrey, to bloudy *Babylonians*, grosse Idolaters. And yet as there must bee vpright iustice in all good Magistrates, so to this also there must bee ioyned clemency and mercy; there is vse and place of both, and Iustice and Mercy both of them may bee abused; but true Mercy and Clemency is an excellent vertue to all Christian Princes and Gouernours. They are in the place of God, who is full and rich in mercy and compassion, and whose mercie is ouer all his workes; they are to follow, the example and nature of God, whose Image they represent and carry; they go-

uerne and rule, not beasts, but men; and therefore all humanity is to bee vsed towards them, they are to punish with griefe and compassion.

A Physition giueth to a patient, his friend, some bitter potion, which hee could bee content in loue to cast away; but onely that hee knoweth, that it will bee for the good and health of his friend. And thus Magistrates are to thinke of punishments, as of medicines, whereby the guilty may be amended, and others by their examples terrified. When the guilty is to be condemned, the Magistrate is to thinke thus with himselfe; This punishment this party hath deserued, and God hath decreed it for him, and therefore it is for his good: It is cruelty to delight in the punishment and torment of
Iudg. 1. 7 others, as that King did, who had seuenty Kings, the Thumbes of their hands and feet cut off, gathering bread vnder his table. This cruelty is against the nature of God, and it is a vice, not of a man, but of a wilde beast. It is cruelty also to bee excessiue, and too much rigorous in punishing transgressors, and therfore it is said;
Deut. 25 *If so be the wicked be worthy to bee beaten, the Iudge shall cause him to lye downe, and to bee beaten*

beaten before his face, according to his treſpaſſe, to a certaine number. Where there is mercy and diſcretion, there puniſhments are according to the treſpaſſes: But it is cruelty, for ſmall faults and offences, to enioyne extreme, ſeuere, and rigorous puniſhments; and it is the greateſt cruelty of all, to puniſh in body or goods, ſuch as haue not deſerued it, and ſuch as are honeſt and innocent. Therefore Magiſtrates muſt remember, that not onely he that iuſtifieth the wicked, but he alſo that condemneth the iuſt, euen they both are an abhomination to the Lord. This proceedeth from cruelty and raſhneſſe; and it is contrary to loue, mercy, and iuſtice, and it is againſt the end and the calling of the Magiſtrate, who is ordained, not only for the puniſhment of euill doers, but for the praiſe of them that doe well, he is to be a defence, a protection, a ſuccour & cõfort to ſuch. Nay, God himſelfe doth profeſſe, that hee is a father and protector to ſuch, and ſaith; *Thou ſhalt not ſlay the innocent and the righteous. Surely it is not good* (ſaith *Salomon*) *to condemne the iuſt, nor that Princes ſhould ſmite ſuch for equity.* Righteous men are Gods children, ſeruants, and members, deare and pretious in his eyes: hee

Pro. 17. 15,

Exo. 23.7 *Pro.* 17. 26.

saith of them; *Hee that toucheth you, toucheth the apple of mine eye.* It is a grieuous sinne, and a signe of reprobation, to hate or persecute the seruants of God: therefore *Cain* hateth *Abel*, *Esau* hateth *Iacob*, and seeketh to kill him, *Ismael* persecuteth and mocketh *Isaac*, *Saul* hateth & pursueth *Dauid*. It is comfort and credit euen to Princes, to haue the loue and the testimony of the faithfull.

3. *Iohn.* This is the commendation of *Demetrius*, that hee had good report of all men, and of truth it selfe; yea the Apostles themselues bare record of him. The complaints and cryes of Gods seruants will bee hard and heauy against their persecu-

Exod. 22. 22. 23. 24. ters: *Yee shall not* (saith God) *trouble any widdow, nor fatherlesse childe: If thou vexe or trouble such, and so hee call and cry vnto me, I will surely heare his cry; then shall my wrath bee kindled, and I will kill you with the sword, and your wiues shall bee widdowes, and your children fatherlesse.* As God hath a speciall care of widdowes and fatherlesse children, so hee hath a care of all his sonnes and daughters, hee will regard their iust complaints, which they offer into his bosome, and in time will hearken to their cryes. It is a sin not to encourage, countenance

tenance and defend such; but it is a greater sinne to spoyle them, and vndo them, or to offer them any wrong. He will reproue Kings for their sakes, saying, *Touch not mine annointed, and doe my Prophets no harme.* Kings are the Lords annoynted in a speciall respect; but yet all the people of God are also in their place, the Lords annointed, because of the oyle of spirituall graces, plentifully powred vpon them; and because they are precious and deare in the eyes of God. And therefore the Lord said to *Pharaoh*; *Israell is my sonne, euen my first borne, wherefore I say to thee, let my sonne goe, that hee may serue mee: If thou refuse to let him goe, behold I will slay thy sonne, euen thy first borne.* *Psa.*105. *Exo.*4.22 23.

Marke (saith a learned Father vpon that place) marke the Title that God giueth to his Church, and meditate on it earnestly, hee calleth it his Sonne, yea his first borne, noting therein to all flesh, that it is to him, as a man-childe to the father, yea as the the first borne, which commonly is loued most tenderly, and in greatest honour. Now then thinke with your selfe, what hurt is in you to the fruite of your body, and to your first borne, thinke how you could endure to *Babin. in Exod.*

ſtand and looke vpon the abuſe offered by any, to the whole, or any part, as to ſee but a legge, or an arme cut off by bloudy butchers: then thinke of God to his Church, and euery part of it, whoſe affection ſo much excelleth yours, as God excelleth man, and holineſſe and perfection, miſery ſinne and corruption. And a little after: *Tell Pharaoh hee had beſt take heede what hee doth: for I will make his Sonne and firſt borne feele it, if hee hinder mine, and will not let them goe to ſerue mee.* The world you know, contemneth and deſpiſeth vs, counting vs the Refuſe of the people, or what may bee baſe and vile; but this loue is life, and this regard with God is honour moſt high: In the comfort whereof wee may ſuppe vp theſe earthly ſcornes, if his Grace bee with vs. And ſo much the rather wee may doe this, becauſe hee accounteth all the reproches, iniuries, ſtormes and hard dealings done to his ſeruants, as done vnto himſelfe. And therefore there came a voyce from heauen to *Saul*, then a Perſecuter, but after, *Paul* a Preacher; that voyce ſayd then vnto him: *Saul, Saul, Why perſecuteſt thou mee?* And when hee ſayd; *Who*

Acts: 9. 4. 5.

art

art thou Lord? The Lord said; *I am* IESVS *whom thou persecutest; It is hard for thee to kicke against prickes.* Christ was then ascended into heauen, *Saul* did not, neither could if he would, persecute him, but because hee persecuted his poore members on earth, Christ taketh their cause to bee his owne, and he counteth the cruelty offered to them, to be offered to himselfe. All good Princes and Gouernours euen in pollicy, as much as may be, are to seeke and procure the good will, loue and liking of all their subiects; and much more of the better sort. Rulers are so to gouerne the people, as the soule gouerneth the body, and as God gouerneth the world; that is, not onely iustly, but also kindly and gently. In God there is not onely power, iustice and wisdome, but also he is full of goodnesse and mercy. Pastors & sheapheards are not only with discretiō, but also with lenity, to lead & guid their flocke. A good father doth bring vp and rule his children in as much loue and kindnesse as may be. A good ruler must be of the same mind to the people, as the good father of a family is to the household. And what is a ruler of a City, or a kingdome, but the father of many childrē, he is not to abate his

authority

authority by too much lenity, nor the peoples loue by too much ſeuerity. Hearts of honeſt men are gotten by mercy, kindneſſe and goodneſſe, ſo they wiſh well, and ſpeake well; and they deſire the continuance and increaſe of their Rulers aduancement.

There bee three things (ſaith *Auguſtine*) in a Gouernour. Firſt, a Calling: Secondly, a feare of him: Thirdly, a loue towards him. Calling is requiſite, to the end hee may beare himſelfe chearefully in a good conſcience; yet if hee bee not both loued and feared, hee cannot ſubſiſt in his Calling: Let him therefore aduiſe himſelfe to procure loue by benefits, and feare by puniſhing wrong done, not againſt himſelfe, but againſt the Law. The Heathen man could ſay, that a Ruler muſt bee affable in ſpeech, eaſy to bee ſeene, and ſpoken to, in countenance amiable, kind to the iuſt, ſharpe to the wicked. Such a Ruler is beloued, defended, and reuerenced by the whole Citty; ſuch a Ruler, by his owne benefite is ſafe, hath no need of defence, the hearts of the people are his armour, his inuiſible ſtrength and munition is the loue of the Cittizens, and what is more pleaſant, *Seneca.*

then

then to liue with the desire, wishing, and good-will of all men. Who dare set himselfe against such a one, vnder whom there flourisheth peace, righteousnesse, security, dignity; and vnder whom a famous rich Citty aboundeth with plenty of all good men. Those which gouerne the people, if they will haue their Throne surely established, let their countenance bee full of cheerefulnesse and grace, least being too seuere and rigorous, through arrogancy they procure the hatred of the people. There is nothing that maketh him, that hee hath the office of a Magistrate, more then a study and care of loue towards his people, for it doth not onely make a father that hee hath begotten a child, but also that hee loue him after hee hath begotten him. If Nature hath need of so much loue, how much more Grace? & thus all the Prophets and Rulers, that were famous amongst the Hebrewes, as *Abraham* and *Moses*, *Samuel* and *David*, haue shined and excelled in loue to their people. Others haue said, that preseruatiō of Princes consisteth in the integrity of Religion, & in the loue of their Subiects, and these things procure the loue of the people: Not to bee too strange to them,

Greg.

Chry. in 2. Cor. 7.

to

to be humble and courteous, to ſpeake kindly to them, to bee willing to ſee their Subiects, and to ſhew themſelues to them as much as may bee; to heare cauſes in their owne perſons, not to burthen the people too much, but to eaſe them of vnneceſſary burthens; to bee liberall and bountifull, where there is need and deſert. *Abſolon*, though hee was a wicked man, and had a wicked cauſe, yet he had this pollicy by kindneſſe to draw the hearts of the people to him. *When any man came neere to him, and did him obeyſance, hee put forth his hand, and tooke him and kiſſed him; and on this manner did* Abſolon *to all Iſrael, that came to the King for iudgement, ſo* Abſolon *ſtole the hearts of all the men of Iſrael.* This was a wicked action in him, but this pollicy may bee followed of lawfull Magiſtrates, by kinde words and deeds, to winne and hold, the hearts of their owne people. Good was that counſell, which the ancient men gaue to King *Reheboam*. *If thou bee a ſeruant to this people* (ſay they) *this day, and ſerue them, and anſwere them, and ſpeake kinde words to them, they will bee thy ſeruants for euer.* They ſhew by this their counſell, that kindneſſe is the way to winne

winne the hearts of the people: but that King forſooke that good counſell, and hearkened to the counſell of yong men, and by their direction gaue the people this anſwere. *My father made your yoke grieuous, and I will make your yoke more grieuous; my father hath chaſtiſed you with rods, but I will correct you with ſcourges.* And ſee what followed; *When all Iſrael ſaw the King regarded them not, the people anſwered the King thus: What portion haue wee in* Dauid, *wee haue none inheritance in the ſon of* Iſhai, *to your Tents oh Iſrael, now ſee to thy houſe* Dauid, *and Iſrael rebelled againſt the houſe of* Dauid *vnto this day.* This was wickedneſſe in the people, to riſe and rebell againſt their King, and a iuſt iudgement of God: But yet, as the Apoſtle ſaith to naturall fathers, ſo ſay I to you that are fathers of the Country; *You fathers prouoke not your children to wrath, by auſterity and hard dealing*: Giue no occaſion to the people, but rather as much as may bee draw their hearts to you, by humility and kindneſſe. *Nehemiah* confeſſeth the poore diſtreſſed people to bee his brethren, of the ſame fleſh and bloud with him. *Iob* proteſteth that hee did not contemne the iudgement of his ſeruants,

1. *King* 12. 6. 7. 14. 16. 19.

Nehe. 5. 5.

when

when they did contend with him thinking themselues hardly entreated by him, and then hee hath this in his thoughts: *If I had oppressed others, how should I haue escaped Gods Iudgements? What then shall I do when God standeth vp, and when hee shall visite me, what shall I answere? hee that hath made mee in the wombe, hath hee not made him? hath not hee alone fashioned vs in the wombe?* This moued him to pitty, and respect his basest seruants, because they were Gods creatures as well as he. *Dauid* prayeth for the peace of *Ierusalem*, saying; *Let them prosper that loue thee, peace bee within thy Walls, and prosperity within thy Pallaces; for my brethren and neighbours sakes I will wish thee now prosperity, because of the house of the Lord our God, I will procure thee wealth.* Hee prayeth heartily for his Subiects, wishing them the fauour of God and all happinesse, and promiseth to do them what good hee can, and hee counteth them as his brethren, neighbours, and companions. Let all Christian Rulers remember
Gal. 3.28 that saying of the Apostle: *There is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, for yee are all one in Christ Iesus*; In the world there

there muſt needs bee difference and degrees, it muſt needs bee ſo, for pollicy and order, but in Chriſt all are one. For God is no accepter of perſons, but in euery Nation hee that feareth him, and worketh righteouſneſſe is accepted of him, whether hee bee poore, or rich, Prince or Subiect. Excellent is that counſell of a Gracious man; let Kings (ſaith hee) if they had rather bee Chriſtians indeed, then ſo called, giue themſelues altogether to the wealth of their Realmes, after the example of Chriſt, remembring that the people are Gods, and not theirs; yea, they are Chriſts inheritance and poſſeſſion, bought with his bloud; the moſt deſpiſed perſon in this Realme, is the Kings brother, and fellow Member with him in the Kingdome of God and of Chriſt. Let him therefore not thinke himſelfe too good to doe them ſeruice, neither ſeeke any other thing in them, then a father ſeeketh in his children; yea, then Chriſt ſought in vs, though that the King in his regiment bee in the roome of God, and repreſenteth God himſelfe, and is, without all compariſon, better then his Subiects, yet let him put off that, and become a brother, doing and leauing vn-

Tindal.

done

done all things in respect of the Common-wealth, that all men may see, that hee seeketh nothing but the profite of his Subiects. Worthy is the example of good *Mordechai*, who when hee was a priuate man, yet hee was a faithfull subiect in discouering treasons. Howsoeuer proud *Hammon*, comming of that cursed seed of *Agag*, informeth the King of him and the poore Iewes, as though they were enemies to the State; yet both hee and they were faithfull both to God and the King, as it was plainely proued afterward. At that time, and in that state, his care was for the Church of God, hee vsed all meanes, and ventured all danger, for the helping of Gods people. After that the enemy of God, and of the Church, *Hammon* was cut off, and Gods people had deliuerance, safety and ioy, then *Mordechai* his faithfulnesse being knowne to the King, then (I say) hee was aduanced to great honour, and behaued himselfe as a worthy Ruler, for it is said that *Mordechai the Iew was the second vnto King* Ahashuerosh, *and great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.*

Ester chapter 2. chap. 3. ch. 4.

Wherein

Wherein wee are to obſerue three things neceſſary in good Rulers, firſt to haue the fauour of the people: ſecondly, to procure their wealth: and thirdly to bee gentle and louing to them. This good Ruler being aduanced, hee doth not forget himſelfe, hee is not high-minded, hee is not careleſſe of his place, but imployeth all his trauell, for the good and preſeruation of the Church. This care had good *Nehemiah*, who though hee was ſafe himſelfe, and great with the King, yet when hee heard of the diſtreſſe of his Countrimen, hee is moued with compaſſion, hee mourneth, weepeth, and faſteth for them, hee prayeth heartily to God, hee goeth to the King for his fauour, and protection, and vſeth all meanes that hee can, and endureth many reproches and dangers, for the comforting of the people, and for the building of the wals of the decayed *Ieruſalem*.

And thus wee ſee, deſcribing the duties of good Kings and Gouernours, we ſee (I ſay) the neceſſity, the authority, the excellency, the bleſſing of good Kings, & the happineſſe of good gouernment; by them the wicked, and notorious tranſgreſſours of the firſt and ſecond Ta-

ble are cut downe. Good Subiects are countenanced, Iustice, Peace, Honesty, and all vertue is maintained and cherished. In this gouernement, the Wisedome, Iustice, and Goodnesse of God, towards mankind, is most cleerely to bee seene. His Wisedome is declared by order, which is in deserning vertues and vices, and in the Societies of Mankind, vnder lawfull gouernment, and in contracts, guided and disposed by meruailous Wisedome. The Iustice of God appeareth in Ciuill Gouernment, in that hee will haue open sinnes punished by the Magistrate, and when they that are in authority do not take punishment on offenders, then God himselfe miraculously draweth them vnto punishment, and proportionably doth lay vpon grieuous sinnes, grieuous punishments euen in this life, as it is said; whosoeuer taketh the sword shall perish with the sword, and Whore-mongers, and Adulterers God will iudge. In these punishments God will haue to bee seene the differences of vertues and vices, and will haue vs learne that God is Wise, Iust, True, and Chaste. The goodnesse of God also towards Man-kind, is seene, in that hee preserueth

preſerueth the ſociety of men after this order, and for that cauſe doth hee maintaine it, that from thence his Church may bee gathered, and will haue Commonwealthes to bee places, for the entertainement of his Church.

THE EIGHTH SERMON.

VERSE 9.

And made thee King to doe equity and righteousnesse.

THE Princely Prophet *Dauid*, the Predecessour and Father of *Salomon*, speaking of the gouernment of himselfe, of his household, and also of the Church and Common-wealth committed to him from God, hee saith on this manner: *I will sing Mercy and Iudgement, vnto thee ô Lord will I sing.* In which words hee promiseth and protesteth openly to God, that when hee should place him in the throne of his kingdome, he would be in his whole gouernment, both iust and merciful; that is, executing iustice and iudgement against the wicked, and shewing

Psa. 101. 1.

wing all kindneſſe and mercy to the good and godly. In theſe two words of *Iudgement* and *Mercy*, is compriſed the whole duety of good Gouernours, they muſt with *Dauid* ſtrike vpon theſe two ſtrings, Iudgement and Mercy, not onely of Iudgement, but alſo of Mercy; and not onely of Mercy, but alſo of Iudgment: for iudgement without mercy is but cruelty, and mercy without iudgment, is but fooliſh pitty: therefore ſaith *Salomon*; *Mercy and Truth preſerue the King, for his throne ſhal be ſtabliſhed with mercy*. And in another place, *A King by Iudgement maintaineth a Countrey*. Againe, *A King that iudgeth the poore in truth, his throne ſhall be eſtabliſhed for euer*. *Pro.* 20. 28. *Pro.* 29. 9. 14.

This bleſſed Queene in deſcribing the office of a King, ioyneth with theſe two bleſſed Kings, *Dauid* and *Salomon*, ſaying; *That God hath placed Salomon in his Throne to doe Equity and Righteouſneſſe*. Though ſhee doe not name Mercy, yet no doubt it is included: for this Equity and Righteouſneſſe doth containe an vpright gouernment both in pollicy and religion, a gouernment (I ſay) according to the rule of Gods law; puniſhing the wicked, comforting and defen-

ding the godly. The very proper & principall obiect of the Magistrate are all the wicked vnder his gouernment. Not that he is to be careleſſe of the good, for thoſe that be good themſelues, will haue a care of thoſe that are good, ſeeing God himſelfe is carefull of them. And as for the good, they are ſoone and eaſily ruled: the greateſt care, trouble and labour is about the ordering and gouernment of the wicked; and the remouing, puniſhing, and ordering of them, is for the defence, comfort, peace, and good of the godly. As the head is to defend the body from all wrong and iniury ſo farre as it may: and as the ſheapheard is to defend his flocke againſt Wolues, Foxes, and wilde beaſts, ſo are good Magiſtrates to defend their people from all oppreſſours at home and abroade. And therefore all worthy Kings and Rulers haue fought in open field againſt rebels and cruell enemies, in defence of their ſubiects. And thus did *Ehud*, *Deborah*, *Barak*, *Gedeon*, *Iephtah* deliuer the children of *Iſrael* out of the hands of their cruel enemies.

Iudg. 3. & 4. & 7. & 11.

Ioſu. 6. And thus did *Ioſua*, and the Elders of *Iſrael*, and the men of warre, they beſiedged the Citty of *Ai*, and deſtroyed it.

And

And *Samson*, a most valiant Champion, hazarded himselfe, and ventured his life for the defence of Gods people against the bloudy *Philistims*, and both by his life, and by his death slue many thousands of them. And thus *Dauid* the King, the valiant Souldier, defended his subiects, the people of *Israel*, from the vncircumcised *Philistims*, and other enemies, and slue many thousands of them in the open field. And so *Iehoshaphat* set himselfe against the children of *Ammon*, *Moab*, and mount *Seir*, which were come against *Iudah*, and the Lord gaue him a meruailous victory against these enemies. This blessed King feared God, and both he and his subiects gaue themselues first to fasting and prayer, and repentance: and so the Lord blessed their Armies against their enemies. It is lawfull for Kings to defend and maintaine their owne liberties, and to recouer by warres, that which hath beene vniustly taken away from them. And as in warres there must bee a good cause, and a good affection, if we looke to speede: so the authority and example of the chiefe Gouernours doth much encourage the people, and put life into them. 2. *Chro.* 20.

And as Rulers are to defend their people from the force and violence of enemies abrode: ſo they muſt not ſuffer them to bee oppreſſed at home by their owne Countrey-men. And indeed this is moſt vnnaturall and intollerable, that one ſubiect ſhould oppreſſe another, that Chriſtians, Countrey-men, and brethren ſhould vexe and torment one another by hard and cruell dealing in the time of the Goſpell, vnder Chriſtian Gouernours.

Wee haue not this many yeares (bleſſed be God) beene much troubled with violence of forraigne foes, but haue liued peaceable a long time. And though our enemies haue ſometimes made attempts and aſſaults againſt vs, yet the Lord himſelfe hath fought for vs, to his great glory, and to the ſhame of our Aduerſaries.

Our greateſt troubles, exactions, and oppreſſions are amongſt our ſelues one with onother. Now this is a ſpeciall part of the Magiſtrates calling to relieue and defend the oppreſſed. And he may more eaſily, and ſooner, with leſſe charge and danger defend his owne ſubiects, againſt domeſticall oppreſſours, then ſet himſelfe in combate againſt mighty, many,

and

and cruell enemies abrode. Priuate men may not reuenge their owne wrongs, but they are in place to doe it for them. It is their office to relieue the oppreſſed, and to auenge their cauſe. As a father ouer his children is both Lord and Iudge, forbidding that one brother ſhould auenge himſelfe of another, but if any cauſe of ſtrife bee betweene them, hee will haue it brought to himſelfe, or his Aſſignes, to haue it iudged and corrected: So God forbiddeth all men to auenge themſelues, and takes that office into his owne hand. Therefore ſaith the Apoſtle; *Dearly beloued, auenge not your ſelues, but giue place to wrath: For it is written: Vengeance is mine, and I will repay*, ſaith the Lord. But yet in the next Chapter the ſame Apoſtle ſheweth, that God hath appointed Princes and Magiſtrates as reuengers of wrongs: For hee ſaith, that *the Prince is the Miniſter of God for thy wealth: but if thou doe euill, feare: For hee beareth not the ſword for naught: for he is the Miniſter of God, to take vengeance on him that doth euill.* It is almoſt impoſſible that a man ſhould be an equall and indifferent iudge in his owne cauſe, luſts & appetites do ſo blind vs. And when thou auengeſt

Rom. 12. 19.

Rom. 13. 4.

thy

thy-selfe, thou makest no peace, but stirst vp more debate. God therfore hath giuen lawes to all nations, and hath in all countries placed Kings, Gouernours and Rulers in his owne stead, to rule the world through them, and hath commanded all causes to bee brought before them; and they are to determine and iudge of such causes, according to the rules of equity and righteousnesse. This is part of the counsell which *Salomons* mother gaue vnto him: *Open thy mouth for the dumbe in the cause of the children of destruction: Open thy mouth, iudge righteously, and iudge the afflicted and the poore.*

Pro. 31. 8. 9.

The Prophet saith to the Gouernours of *Israel*: *Learne to doe well, seeke iudgement, relieue the oppressed, iudge the fatherlesse, and defend the widdow.* Therfore such as were distressed, were wont in their distresse, to flye to the refuge of the chiefe Magistrate, for their protection and defence. The *Shunamite* returning from the land of the *Philistims*, called vpon the King for her house, and for her land, which had beene wrongfully taken away from her, and the King said to an officer: *Restore thou all that are hers, and all the fruits of her lands, since the day she left her land, euen*

Esa. 1, 17

2. *King.* 8. 3. 5. 6.

till

till this time. Hee cauſed that to be iuſtly reſtored, which was wrongfully holden away from her. And herein good Magiſtrates ſhould follow the example of God, and reſemble his Nature, whoſe Name and Image they carry: *The Lord vpholdeth all that fall, and lifteth vp all that are ready to fall: Hee executeth iuſtice for the oppreſſed: which giueth bread to the hungry: The Lord looſeth the Priſoners: the Lord giueth ſight to the blinde: The Lord raiſeth vp the crooked: the Lord loueth the righteous: the Lord keepeth the ſtrangers: hee relieueth the fatherleſſe and widdow, but hee ouer-throweth the way of the wicked.* Therefore ſaith the Lord, *rob not the poore, becauſe hee is poore: neither oppreſſe the afflicted in iudgement: for the Lord will defend their cauſe, and ſpoyle the ſoule of thoſe that ſpoile them.* Againe hee ſaith, *Remoue not the ancient bounds, and enter not into the fields of the fatherleſſe; for hee that redeemed them is mighty, he will defend their cauſe againſt thee.* *Pſa.* 145 14. *Pſa.* 146. 7.8.9. *Pro.* 22. 23. *Pro.* 23. 10.11.

When the Children of *Iſrael*, were ſore afflicted by *Pharaoh*, and the *Egiptians*, the Lord in pitty ſaid: *I haue ſurely ſeene the trouble of my people, which are in Egypt, and haue heard their cry,* *Exod.* 3. 7.8.9.

becauſe

becauſe of their Taske-maiſters : for I know their ſorrowes therefore I am come downe to deliuer them out of the hands of the Egyptians, &c.

And afterwards when they were vexed by ſundry enemies one after another, though they ſinned againſt him grieuouſly and ſundry times, yet when they cryed vnto him in their diſtreſſe and repented them of their ſinnes, hee heard their cry, and ſent them Iudges and Deliuerers, to deliuer them, and eaſe them of their oppreſſions. Moſt excellent and worthy, is that worthy ſpeech of that good Queene *Elizabeth*, our gracious Soueraigne of famous memory. A ſpeech (I ſay) recorded by reuerend *Iewel*, in his anſwere to Pope *Pius* his ſeditious Bull: Thus ſhee ſpeaketh to the Councell and Iudges: *Haue care of my people, you haue my place, doe you that which I ought to doe: They are my people, euery one oppreſſeth them, and ſpoyleth them, without mercy; they cannot reuenge their owne quarrels, nor helpe themſelues. See to them, ſee to them, they are my charge. I charge you, as God chargeth mee, I care not for my ſelfe, my life is not deere to mee, my care is for my people.* O bleſſed and gracious ſpeech beſeeming

ſeeming a gracious Prince, a patterne of piety. Wee may obſerue in that ſpeech, the tender care, pitty, and loue of her Maieſty, to her diſtreſſed Subiects; and that in thoſe times, being in the beginning of her Maieſties raigne about fifty yeares ago, there were ſundry oppreſſions, and wrongs in the Land: How more grieuouſly are they increaſed, and augmented ſince that time? Citties, Townes, and Countries, are full of exclamations, of the cryes, and teares, of the oppreſſed, and few or none to pitty, or relieue them. Is not this lamentable and monſtrous, that one Chriſtian ſhould vexe, ſpoyle, and oppreſſe another, being a ſinne againſt nature, reaſon, and all humanity? yea ſuch a ſinne as the beſt ſort of the Heathen do deteſt, and abhorre: The Scripture doth reckon any kind of oppreſſion, amongſt grieuous and crying ſinnes. And God himſelfe doth denounce moſt greiuous and feareſull iudgements againſt all oppreſſours whatſoeuer. *The Lord ſhall enter into iudgement with the Ancients of his people, and the Princes thereof: for yee haue eaten vp the vineyard, the ſpoyle of the poore is in your houſes. What haue yee to do, that yee beate my people* Iſa. 3. 14. 15.

people, and grinde the faces of the poore? ſaith
Iſa.5.8.9 the Lord, euen the Lord of Hoaſts. And againe, *Woe vnto them that ioyne houſe to houſe, and lay field to field, till there bee no place, that yee may bee placed by your ſelues in the midſt of the earth. This is in mine eares, ſaith the Lord of Hoaſts. Surely many houſes ſhall bee deſolate, euen great and*
Iſa.33.1. *faire without inhabitant.* And in another place: *Woe to thee that ſpoyleſt, and waſt not ſpoyled: and doſt wickedly, and they did not wickedly againſt thee; when thou ſhalt ceaſe to ſpoyle, thou ſhalt bee ſpoyled, when thou ſhalt make an end of doing wickedly, they ſhall doe*
Amos 5. 11. *wickedly againſt thee.* Another Prophet ſaith: *Foraſmuch as your treading is vpon the poore, and yee take from him burdens of wheate; yee haue built houſes of hewen ſtone, but yee ſhall not dwell in them: yee haue planted pleaſant Vine-yards, but yee ſhall not drink*
Micah 2. 1.2.3. *wine of them.* Another Prophet ſaith: *Woe vnto them that imagine iniquity, and worke wickedneſſe vpon their beds; when the morning is light they practiſe it, becauſe their hand hath power; And they couet fields, and take them away by violence, and houſes, and take them away. So they oppreſſe a man and his houſe, euen a man and his heritage. Therefore thus ſaith the Lord; behold, againſt this family*

mily haue I deuiſed a plague, where out yee ſhall not plucke your neckes, and yee ſhall not go ſo proudly; for this time is euill. And againe the ſame Prophet ſaith: *Heare I pray you ô heads of Iacob, and yee Princes of the houſe of Iſrael: Should not yee know iudgement? but they hate the good, and loue the euill: they plucke of their ſkinnes from them, and their fleſh from their bones: And they eate alſo the fleſh of my people, and flay of their ſkinnes from them, and they breake their bones. And chop them in peeces as for the pot, and as fleſh with in the caldron: Then ſhall they cry vnto the Lord, but hee will not heare them. Hee will euen hide his face from them at that time, becauſe they haue done wickedly in their workes.* The ſame Prophet threatneth the heauy iudgement of God againſt the Treaſures of wickednesſe, againſt the bagge of deceitefull waights. The Prophet *Habacucke* threatneth as grieuous puniſhments againſt all cruell oppreſſours, and all ſuch as get their goods, and raiſe vp their houſes and eſtates, by wicked and vnlawfull meanes. All the Prophets, and the whole Scriptures, is full of curſings and threatnings againſt all kind of oppreſſours. So that their ſtate muſt needes bee fearefull and damnable

Micah 3. 1.2.3.4.

Mica. 6. 9.10.11.

Hab. 2.

damnable which liue and die in such a case. Our God is a God of truth and mercy, the Law of God is Equity and Righteousnesse, and the Lawes of the Land (wee doubt not) are grounded vpon Reason and Iustice; and they were made to this end, that euery man might haue his own, that all good Subiects may be releiued, and defended, against wrong and iniury, against the violence and deceite of men. Now good Magistrates must see good Lawes executed, for the reliefe of distressed people. And that ye may the better bee stirred vp to performe this duty: Let mee set before you two worthy patternes and examples of good Magistrates. The one is the example of *Iob* who speaketh thus of himselfe. *When the eare heard mee it blessed mee, when the eie saw mee it gaue witnesse to mee; for I deliuered the poore that cryed, and the fatherlesse and him that had none to helpe him. The blessing of him that was ready to perish came vpon mee, and I caused the widdowes heart to reioyce, I put on iustice and it couered me, my iudgement was a Robe and a Crowne; I was the eie to the blind, and I was the feete to the Lame, I was a father to the poore, and when I knew not the cause, I sought it out diligently.*

Iob. 29. 11. 12. 13. 14. *&c.*

I

I brake also the iawes of the vnrighteous man, and plucked the prey out of his teeth. A worthy example for Iudges, Iustices, and Magistrates to imitate and follow. *Iob* sheweth before in what credite and fauour hee was among the people: when hee came to the place of Iudgement, yong men being ashamed of their looseneſſe feared his grauity, great persons were silent and acknowledged his wisedome; all that heard him praised his vpright dealing, all loued him and reuerenced him, and admired him, all were affraid to offend him; By what meanes came hee to such authority, and credite? hee got it not by any corrupt meanes, as by pride, pompe, flattery; but by vertue, by good gouernment, by iustice, and mercy. Another worthy example is *Nehemiah*, who though hee was a Courtier, and liued in the Kings Pallace at ease and pleasure, yet hee pitieth his deere countrimen the Iewes, he mourneth and prayeth for them. And afterward when the poore people laied open their want and extremity, in time of dearth, and complained of the hard dealing of the rich men, oppressing them by Vsury; he heareth their cries, pitties their estate, re-

proueth the oppreſſours, and reformeth them. The poore people complaine that the times were ſo hard, that they were faine to pawne their Lands, to make their ſonnes and daughters bond-ſlaues, and that their owne Country-men would lend them nothing freely to ſerue their neceſſity withall; but dealt thus hardly with them, with pinching and oppreſſing them with Vſury; the reaſon to moue pitty is, that they were of the ſame nature, of the ſame fleſh and bloud with them. *Nehemiah* vpon the complaint of theſe diſtreſſed people is moued with inward compaſſion, chargeth the rich men with their oppreſſions, ſetteth an aſſembly againſt them; to ſhame them hee alleageth the example of Gods mercy, who hath redeemed them from the Heathen, and therefore that they ſhould bee mercifull to their brethren; Hee chargeth them that their doings is euill and wicked, that they feared not God, that they gaue the Heathen cauſe to blaſpheme God, that they dealt as cruelly as the Infidels; Hee cauſeth them to bind themſelues with an oath to reſtore that which they haue vniuſtly taken, hee curſeth thoſe that will not keepe their oath,

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hee moueth them, by his owne example, to mercy, liberality, and hoſpitality; hee and his lend money and corne to the needy, hee kept at his Table an 150. Iewes daily in this diſtreſſe. Both theſe examples of *Iob* and *Nehemiah*, are as looking-glaſſes and mirrours for Magiſtrates to looke into; wherein they may ſee what care and counſell, what pitty and compaſſion they are to haue, to eaſe and releiue the oppreſſions of their people: And this will be greatly to their comfort, credite, and honour; And indeed it may be a great diſcomfort, and diſcredite to Princes, to ſuffer their people to bee abuſed by oppreſſours and tyrants, eſpecially, when it lyeth in their power to helpe and relieue them. A reuerend Father, and bleſſed Martyr, in a certaine Sermon, before a King of worthy memory, ſheweth wherein the honour of a King conſiſteth. It is (ſaith hee) the Kings honour, that his Subiects be led in true Religion, that his Prelates and Cleargy bee ſet about their worke in Preaching and Studying, and not to be interrupted from their charge. Alſo it is the Kings honor that the Common-wealth bee aduanced, and that the dearth of things bee prouided for, and the commodities

Nehe. 5.

Lattimer.

commodities of the Realme, bee so employed as it may bee to the setting of his Subiects on worke, and keeping them from Idlenesse, and herein consisteth the Kings honour and Office. Furthermore, if the Kings honour (as some men say) standeth in great multitude of people; then these Graziers, Encloſers, and rent-raisers are hinderers of the Kings honour. For where there hath beene a great many of Houſholders and Inhabitants, there is now but the Shepeheard and his dog, so they hinder the Kings honour moſt of all. And indeed these bee the words of *Salomon: In the multitude of the people is the honour of a King, and for want of the people commeth the deſtruction of a Prince.* Increase and aboundance of people is a great blessing of God, and a credite and strength to the Prince. They are not Oxen or Sheepe, but men, that muſt fight for Prince and Country, if the enemies arise and assault the Land. And there be many oppreſſions amongſt vs beſides these: Oppreſſours in the Church and in the Common-wealth, oppreſſions in euery Court, in buying and selling, and in other dealings amongſt men to the hinderance and vndoing of many poore people. But

Prou. 14. 28.

to let passe the many kinds of oppressions (which the true Magistrate is to looke into, and so farre as hee can to redresse and remoue) I speake onely of that one kind of oppression (that is) biting and cruell vsury, which *Nehemiah* reformed among his people: I will speake of this because it is most common and generall, & yet most pernicious & detestable, though many do count it no sin at all. Vsury had wont to be called the woe and sin of Citties, and it seemeth that as pride, and other sinnes, had their beginnings in great Citties: so had vsury, but it hath passed from Citties to the Country, to Townes and Villages. Euery place, & all sorts of persons in the Land are infected with this pestilence & leprosy; high, & low, rich and poore, men, women, and children, fathers & mothers, Maisters, and Dames, sons & daughters, men-seruants and maide-seruants, husband-men, tradesmen, and Labourers; yea, & some that go from dore to dore, to beg and craue of others, haue learned this trade of vsury. Free lending is hardly to be found; charity is waxen cold, & this iniquity hath gotten the vpper hand: so that this sinne is not onely now a woe to Citties, but a woe to Townes, to Villa-

ges, and to priuate houſes. It is the ruine and decay of many poore people in moſt places of the Land; nay, it is the decay & ouerthrow of many worthy and great houſes and families in the Land. It hath bitten them, it hath eaten them, it hath deuoured & conſumed them to nothing; It is pittifull and lamentable, that ſuch a deſtroying and murdering ſin ſhould bee ſuffered, or tollerated in a Chriſtian Land. Thoſe that be true Chriſtians indeed are to abſtaine from all appearance of euill: How much more from ſo groſſe and apparant euill, directly and expreſly againſt the Law of God? *If thou lend money to*
Ex. 22. 25. *my people* (ſaith God) *that is, to the poore with thee, thou ſhalt not bee as an Vſurer vnto him, yee ſhall not oppreſſe him with Vſury.*
Leui. 25. 35. Againe, *If thy brother bee impoueriſhed and fallen into decay with thee, thou ſhalt relieue him, thou ſhalt take no vſury of him nor aduantage, but thou ſhalt feare thy God, that thy brother may liue with thee; thou ſhalt not giue him thy money to vſury, nor lend him victuals*
Pſal. 15. *for increaſe.* *Dauid* ſhutteth out the vſurer out of Gods Kingdome, as well as the ſlanderer, and him that taketh reward
Ez. 18. 6. 8, 13. againſt the innocent. Another Prophet putteth Vſury, amongſt Idols, Adultery, and

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ges, and to priuate houſes. It is the ruine and decay of many poore people in moſt places of the Land; nay, it is the decay & ouerthrow of many worthy and great houſes and families in the Land. It hath bitten them, it hath eaten them, it hath deuoured & conſumed them to nothing:

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the Law of God? *If thou lend money to my people* (ſaith God) *that is, to the poore with thee, thou ſhalt not bee as an Vſurer vnto him, yee ſhall not oppreſſe him with Vſury.* *Ex.* 22. 25.

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ges, and to priuate houſes. It is the ruine and decay of many poore people in moſt places of the Land; nay, it is the decay & ouerthrow of many worthy and great houſes and families in the Land. It hath bitten them, it hath eaten them, it hath deuoured & conſumed them to nothing; It is pittifull and lamentable, that ſuch a deſtroying and murdering ſin ſhould bee ſuffered, or tollerated in a Chriſtian Land. Thoſe that be true Chriſtians indeed are to abſtaine from all appearance of euill: How much more from ſo groſſe and apparant euill, directly and expreſly againſt the Law of God? *If thou lend money to my people* (ſaith God) *that is, to the poore with thee, thou ſhalt not bee as an Vſurer vnto him, yee ſhall not oppreſſe him with Vſury.* *Ex.* 22. 25.

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for then the venemous poyſon diſperſeth into euery member: So he that beginneth with vſury, thinketh for a time that hee hath a great beneſite, but vſury runneth through all his riches, and conuerteth all he hath to debt. Another father being aſked what vſury is, ſaith; It is a poyſon of patrimony: And being aſked what is vſury permitted by Law, hee ſaith that it is a Theeſe that before hand giueth warning what he mindeth to do. Some ſay that a Vſurer is worſe then all ſinners: hee is worſe then a theeſe, for he robbeth in the night, but the Vſurer robbeth day and night. He is worſe then hel, for in hel onely the wicked ſhall bee puniſhed; but the Vſurer ſpoyleth and puniſheth both the good and bad, & ſpareth neither holy nor vnholy. He is worſe then a Iew, for one Iew will not take vſury of another, but the Vſurer will take vſury of his Chriſtian brother. Hee is worſe then death, for death killeth but the body, the Vſurer killeth bodies and ſoules. He is worſe then *Iudas*, for he ſold Chriſt but once for thirty pence; but they ſell Chriſt continually as often as they can. *Iudas* reſtored that which he had vniuſtly taken: but the vſurers neuer make reſtitution.

Some

Some compare the vſurer to an hogge or pigge, that while he liueth, is profitable and good for nothing: hee will euer be rooting vp the earth, running through hedges, and eating vp good corne: So doth the vſurer much hurt while hee liueth. Indeed when the hog is dead there is ſome profite: So it may be when the vſurer dyeth, the poore ſhall get ſomthing. How many Sermons haue been preached in this and other places againſt vſury? how many Bookes and Treatiſes both long ſince, and of late haue beene written by the beſt learned men of our owne Countrey, againſt this monſtrous ſinne? Giue mee leaue to put you in minde of ſome of them, to the further ſhame and condemnation of greedy vſurers. Worthy and reuerend *Iuell* (whoſe workes are now to be ſeene in euery Church) writing vpon the Epiſtle of the *Theſſalonians*, the fourth chapter, doth bitterly inueigh againſt vſury, ſaying; That no good and godly man will vſe it: that all that feare Gods iudgments abhorre and condemne it: that it is filthy gaine, and a worke of darkneſſe, a monſter in nature, the ouerthrow of mighty kingdomes, the deſtruction of flouriſhing ſtates, the decay of wealthy

wealthy Cities, the plague of the world, the misery of the people. It is theft, the vsurer is worse then the thiefe, it is the curse of God, and the curse of the people: this is vsury.

There was neuer any religion (saith he) nor sect, nor state, nor degree, nor profession of men, but they haue disliked it: Phylosophers, Greekes, Latines, Lawyers, Diuines, Catholickes, Heretickes, all tongues and nations haue euer thought an vsurer as bad as a thiefe; Nature proueth it, if stones could speake, they would say as much. He threatneth to excommunicate all vsurers of that Citty where hee preached, to publish their names, & shame them, that all men may know them and abhorre them, as the plagues & monsters of the world. And thus hee concludeth; Tell mee, thou wretched wight of the world, thou vnkinde creature, which art past all sence and feeling of God, which knowest the will of God, and doest the contrary: how darest thou come into the Church? It is the Church of God which hath said; Thou shalt take no vsury. How darest thou reade or heare the word of God? It is the word of God that condemneth vsury, and thou knowest it, how darest

reſt thou come into the company of thy brethren? vſury is the plague and deſtruction, and vndoing of thy brethren, and this thou knoweſt: How dareſt thou look vpon thy children, thou makeſt the wrath of God fall downe from heauen vpon them: thy iniquity ſhall bee puniſhed in thē to the third & fourth generation, this thou knoweſt. How dareſt thou looke vp vnto the heauens? thou haſt no dwelling there. Thou ſhalt haue no place in the tabernacle of the moſt high. In many other Treatiſes vſury is arraigned, conuicted, condemned by ſundry verdicts, it is proued ſcandalous, and of bad report, againſt the law of God, againſt the law of nations, againſt iuſtice, honeſty and charity. All ſhifts, excuſes, obiections and exceptions are taken away and remoued. And whereas ſome learned men do ſeeme to fauour, & in ſome ſort to tollerate this ſin, yet it is with theſe and ſuch like cautions and limitations, To deale as he would be dealt withall, to lend freely where they borrow vpon neceſſity, and that the borrowers gaines be ſo much more as the intereſt, at leaſt that the Common-wealth haue no hurt by it. But before the vſurer will be tied to theſe conditions & exceptions,

tions, he will first giue ouer his trade. And that all that hath beene ſpoken might at leaſt perſwade ſome vſurers to lead a new courſe, to reſtore their ill-gotten goods, to lend freely, in mercy, loue and compaſſion. Theſe vſurers to whom *Nehemiah* ſpake, were touched at this one ſpeech, and as it ſeemeth, confeſſed their fault, & amended it, and ſhall men which confeſſe Chriſt, after ſo many bookes written, and ſo many Sermons preached againſt them, ſhall they yet continue in this enormious ſin without repentance and reſtitution? how ſhall they then eſcape the vengeance and damnation to come? Howſoeuer, let Magiſtrates, as their duty requires them, after the example of *Nehemiah*, be carefull to eaſe their people of this heauy burden and oppreſſion. Let the Magiſtrate (I ſay) by counſel, by example and reproofe, and by all poſſible meanes that they can, ſeeke (if it may be) to reforme theſe oppreſſors, at leaſt to ſhame and reſtraine them. And pitty it is that there be not ſeuere & ſharp lawes for the puniſhment of theſe, as well as of other notorious offenders. We may wiſh (as one long ſince) Good Lord God ſend to *England* ſome *Solon* for the redreſſe of this, who took away the vſurers bookes

and

and their gaines from them, and forbad ſuch filthy lucre, and brought in an eaſement of this burden, for that all debters were diſcharged from all ſuch creditors which had lent their money for vſury and gaine; or at leaſtwiſe were eaſed from the vſury of it. Thus did *Solon* in the deteſtation of vſury. A ſharpe kind of dealing no doubt, and a ſtrange, but in great diſeaſes ſharpe corroſiues muſt needes bee vſed, when lenitiue ſalues will not ſerue.

I reade that long before the Conqueſt King *Edgar* that iuſt gouernour, and ſeuere Magiſtrate againſt all leud officers in this Land, did amongſt other his good deedes, make proclamation, that all the Wolues ſhould bee killed in *England* and *Wales*, becauſe they were rauenous beaſts, and deuourers of ſheepe and other cattel, to the great hinderance and harme of his ſubiects. And to haue this the beter done, he apointed many to bring for their fines and reuenues Wolues heads yearly, ſome more, ſome leſſe, and ſuch as could not bring Wolues heads in, paid their fines and reuenues in money. Now ſuch force tooke this good order in this Land, that within a while there was not a

Wolfe

Wolfe to bee had nor found, neither in *England* nor *Wales*. That learned man wiſheth, that likewiſe all vſurers ſhould ſuffer the paines of death, or be baniſhed this realme for euer, that there might hereafter no more vſurers bee found in *England*, then are Wolues to bee had this day. He doth not ſee but that it is as neceſſary to haue a law againſt vſurers, as againſt theeues, and a great deale more: for theeues ſteale many times for neceſſity, whereas vſurers rob and vndo all men for greedy gluttony: the one ſtealeth a crowne in the high way, the other robbeth men in the high ſtreet of all that they haue: the one ſtealeth a little to ſuſtaine nature, the other ſcratcheth vp the whole treaſure of *England* to ſerue his owne couetous and wretched deſire, to the vtter vndoing of thouſands. And if theſe lawes ſeeme bloudy (although the hanging of poore wretches for ſmal matters, is counted nothing bloudy at all) then would I that the old lawes of *England* were put in execution, ſuch as are called King *Edwards* lawes of the common lawes of *England*, whereof one was, that the goods of an vſurer after his diſceaſe ſhould turne to the benefite of the Prince, when twelue men had

had found by proofe, that the party diſceaſed was an vſurer in his life time. Finally, that learned man in that learned diſcourſe againſt vſury, written ſo many yeares agoe, alledgeth many ſharpe puniſhments appointed by the ciuill & common lawes. And leaſt he ſhould ſeeme of ſmall credit for to ſpeake too hardly, and without proofe, let vs ſee what Mr *Iuell* in a letter ſpeaketh of that booke; What it ſhould worke in others I cannot tell (ſaith he,) for mine owne part if I were an vſurer neuer ſo greedily bent to ſpoile & rauen, as vſurers be, yet would I thinke my ſelfe moſt vnhappy if ſuch perſwaſions could not moue me: for what man would not be afraid, to liue deſperately in that ſtate of life that hee ſeeth manifeſtly condemned by Heathens, by Chriſtians, by old Fathers, by the ancient Councels, by Emperours, by Biſhops, by Cannons, by Decrees, by all Sects of all Religions, by the Goſpell of Chriſt, by the mouth of God. And if it be ſo, is not vſury to be puniſhed and reſtrained by all poſſible meanes? It is the decree of a Counſel, that a Cleargy man an vſurer ſhould be degraded, and therefore it is counted a deadly ſin. Another Councell condemneth all for *Fol.* 137.

Heretickes,

Heretickes, who held vſury lawfull. Another decreed, that manifeſt vſurers ſhould bee depriued of the communion and fellowſhip of the Chriſtians in their life, and of Chriſtian buriall after death, till their heires had reſtored their vſury. Conſidering therefore the danger and hurtfulneſſe of this ſin which ſo commonly reigneth amongſt vs, let all good Gouernours (I ſay) continually ſet before their eyes, this worthy example of good *Nehemiah*, hauing the like care and compaſſion that he had towards his people, vſing all meanes they can to eaſe them of heauy burdens, and to ſuppreſſe vſury, extortion, and all kinde of oppreſſion whatſoeuer. Herein they ſhall bee like God himſelfe, who is ſaid *to execute righteouſneſſe and iudgement to all that are oppreſſed.* And not onely ſuch as be oppreſſed with wrongs and iniuries are to bee reſpected of the good Magiſtrate, but alſo all they whoſoeuer, that be in want and neceſſity, not being able to maintaine themſelues. All theſe (I ſay) are to be prouided for by the care and prouidence of good Gouernours; and this is a part of Iuſtice, Equity and Righteouſneſſe. This is a ſpeciall part of their office to relieue and helpe the poore,

Pſal. 103 6.

poore, by their example, counsell and power to draw others, and if need require, to constraine them to the helping and aiding of the needy. Magistrates are Pastors, Fathers and Nurses; they must see that all their sheepe and children bee fed and nourished. God is the creator of the poore, and by his providence they are poore. Christ is their Redeemer, and died for them as well as for the rich; and therefore they must not bee contemned, but much regarded as men; yea as Christian men. God is the God of the poore, of the abiect, of the fatherlesse, and widdowes, he is full of compassion to such, & hath a care of them, hee hath made many lawes, giueth many precepts, for the defence and relieſe of the poore, hath ordained Kings, Iudges, Magistrates, and other officers in the Church & Commonwealth, for the comfort, succour, and help of the poore and needy: and because there shall be alwayes some poore in the land, therefore he commandeth, saying; *Thou shalt open thy hand to thy brother, to the needy, & to the poore in the land.* And he saith a litle before: *Thou shalt giue him, and let it not grieue thine heart to giue him: for because of this, the Lord thy God shall blesse thee in all* Deut. 15. 10. 11.

thy workes, and in all that thou doest take in hand to doe. Salomon may be commended to bee the poore mans King, for he doth commend the poore vnto vs by many exhortations and precepts. *There is* (saith hee) *that scattereth, and is more increased, but hee that spareth more then is right, surely commeth to pouerty. The liberall person shall haue plenty, and he that watereth shall haue raine. He that oppresseth the poore, reproueth him that made him: but hee honoureth him that hath mercy on the poore. He that stoppeth his eare at the crying of the poore, shall also cry and not be heard. Hee that hath mercy on the poore, lendeth vnto the Lord; and the Lord will recompence him that which hee hath giuen.* Againe, *He that giueth vnto the poore, shall not lacke: but he that hideth his eyes shall haue many curses.* Many such counsels and prouerbes he deliuereth for the comforting and relieuing of the poore. And as he gaue this counsell to others, so hee was carefull to follow it himselfe. *Dauid* his father prophesieth of him; *Hee shall deliuer the poore when hee crieth, the needy also and him that hath no helper, He shall be mercifull to the poore and needy, and shall preserue the soule of the poore.* Christ the true *Salomon* giueth the like counsell touching the poore.

Pro. 11. 24.
Pro. 14. 31.
Pro. 21. 13.
Pro. 19. 17.
Pro. 28. 27.
Psal. 72. 12. 13.

poore, and practiſeth the ſame in himſelfe, being a moſt liuely and perfect patterne of mercy and compaſſion to the diſtreſſed. He ſaith; *Bleſſed are the mercifull, for they ſhall obtaine mercy.* Againe, *Be mercifull as your father is alſo mercifull.* And in another place, *Giue almes of thoſe things which are within, and behold all things ſhall be cleane to you. Sell that yee haue, and giue almes: make you bagges which waxe not old, a treaſure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.* And when wee make a feaſt, hee biddeth vs *call the poore, the maimed, the lame, and the blinde, and ſo* (ſaith he) *thou ſhalt bee bleſſed, becauſe they cannot recompence thee: for thou ſhalt bee recompenced at the reſurrection of the iuſt.* He ſheweth the fearefull and damnable eſtate of the rich man, who fared delicately euery day, but yet had no care to relieue poore *Lazarus.* And as the Lord Ieſus doth perſwade all men to mercy: ſo hee himſelfe was moſt mercifull, ready and willing to do good to the bodies and ſoules of men. Hee is touched with the feeling of our infirmities, and ready to helpe in time of need. *When he ſaw the multitude hee had compaſſion vpon them, becauſe they were diſperſed, and*

Math. 5. 7. *Math.* 6. 36. *Luke* 11. 41. *Luke* 12. 33. *Luke* 14. 13. 14. *Luke* 16. 19. *Math.* 9. 36.

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Pro. 14. 31. *Pro.* 21. 13. *Pro.* 19. 17.

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Pro. 28. 27.

Psal. 72. 12. 13.

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Math. 6. 36.

Luke 11. 41.

Luke 12. 33.

...neither moth corrupteth. And when wee make a feaſt, hee biddeth vs *call the poore, the maimed, the lame, and the blinde, and ſo* (ſaith he) *thou ſhalt bee bleſſed, becauſe they cannot recompence thee: for thou ſhalt bee recompenced at the reſurrection of the iuſt.* He ſheweth the fearefull and damnable eſtate of the rich man, who fared delicately euery day, but yet had no care to relieue poore *Lazarus.* And as the Lord Ieſus doth perſwade all men to mercy: ſo hee himſelfe was moſt mercifull, ready and willing to do good to the bodies and ſoules of men. Hee is touched with the feeling of our infirmities, and ready to helpe in time of need. *When he ſaw the multitude hee had compaſſion vpon them, becauſe they were diſperſed, and* Luke 14. 13. 14. Luke 16. 19. Math. 9. 36.

ſcattered abroad, as ſheepe hauing no Sheap-heard.

And when he ſaw another great multitude which had nothing to eate, he called his Diſciples to him, and ſaid vnto them: *I haue compaſſion on the multitude, becauſe they haue now continued with me three dayes, and haue nothing to eate: and if I ſend them away faſting to their owne houſes, they will faint by the way, for ſome of them came from farre.* And preſently hee wrought a miracle: for with ſeuen loues, and a few ſmall fiſhes, he fed about foure thouſand ſoules. He is like that good *Samaritane*, who when hee ſaw that man that fell among the theeues, beeing robbed and wounded, came nere vnto him, and when hee ſaw him, he had compaſſion on him, and bound vp his wounds, and powred in oyle and wine, and put him vpon his own horſe, and brought him to an Inne, and made prouiſion for him.

Mark. 8 1.2.3.

2. *Cor.* 8. 9. Finally, *wee know the grace of our Lord Ieſus Chriſt, that he being rich, for our ſakes became poore, that through his pouerty wee might bee made rich.* All the Apoſtles had ſpeciall care of the poore, they put one another in minde of this duty, *Paul* confeſſeth that hee had warning from others

to

to remember the poore; which thing alſo he was diligent to doe. Hee doth in many places put the Church in minde of this duty.

Concerning the gathering for the Saints (ſaith hee) *as I haue ordained in the Church of Galatia: ſo doe yee alſo. Euery firſt day of the weeke let euery one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that there bee no gathering when I come.* 1. *Cor.* 16 1. 2.

And in another place hee beſtoweth two whole Chapters in perſwading them by ſundry reaſons to the cheerefull relieuing of the poore Saints. You may ſee that the primitiue Church had both ordinary & extraordinary gatherings for their own poore, and for ſtrangers: theſe collections were very fitly on the Lords day. Such workes of mercy are workes of the Sabaoth: then we heare the word which doth ſtirre vs vp to this duety, then are publicke prayers and petitions to God, which ſhould moue vs to heare the petitions of others, as we will haue God to heare vs; then wee cry and craue for mercy to him, and therefore wee ſhould ſhewe mercy to others: then are the Sacraments adminiſtred, which doe moue vs to loue and charity one to another: 2. *Cor.* 8. & 9.

then the examples of others ſhould prouoke vs to kindneſſe and liberality towards our brethren: then wee remember and call to minde the remembrance of God towards vs, which ſhould moue vs to bee beneficiall to others: then wee profeſſe the communion of Saints, and therefore ſhould bee ready to impart ſuch gifts as wee haue, to the comfort and benefite one of another. Chriſtians are all one Corporation and one houſhold; and therefore ſhould haue a care of the helping and relieuing one of another.

The end of riches is not onely to ſerue our owne neceſſities, but ſpecially the glory of God, and alſo the neceſſity of others. The poſſeſſion of riches is vncertaine, our life vncertaine, our ſtate vncertaine, being ſubiect to the ſame calamities that others are: And therefore while wee haue time let vs doe good to all men, and ſpecially to the houſhold of faith.

And conſider (I pray you) who it is that hath need, and requireth thy helpe: It is Man, euen one like thy ſelfe, of the ſame nature, and it may bee of the ſame Spirit and Grace. And what doth hee

aske

aske of thee? but onely that which God doth giue thee, not onely for thine owne vse, but for the good of others. Nay, it is God himselfe that asketh, and is become petitioner to thee for the poore. It is God (I say) that asketh, who hath giuen thee body and soule and goods; who hath giuen his sonne for thee who loueth the poore; and whatsoeuer is done to them for his sake, hee accounteth it as done to himselfe. And he asketh nothing but his owne: for the earth is the Lords, and all that therein is; and all the beasts of the forrest are his, and all the beasts on a thousand mountaines. And he doth not aske it to thy hurt and hinderance, but to thy greater gaine and aduantage. *He that is mercifull rewardeth his owne soule; And he that hath mercie on the poore, lendeth to the Lord, and the Lord will recompence him that which he hath giuen.* This is the best vsury, to put out money and riches to good and holy vses, to put them into the hands of God, to bestow them according to his will, and then they shall be increased and multiplied. We are all debters to God, we owe him all we haue, he hath ordained all things for our vse, and therefore it is reason we should trust him, and commit all

we haue into his hands. A wiſe creditor will truſt a faithful debter with any thing. And ſhall not wee truſt our God who is moſt ſure of his word, and the beſt paymaiſter of all others? He is God, the faithfull God, which keepeth couenant and mercy vnto them that loue him, and keep his Commandements, euen to a thouſand generations. This God ſaid vnto *Abraham*; *I am thy Buckler, and thy exceeding great reward.* God ſaith to thee: *Giue, and I will giue, thou haſt had mee a giuer, make me now thy debter.* The poore man (ſaith a Father) is a fruitfull field, and quickely and plenteouſly returneth that which it hath receiued. The Husband-man buyeth Oxen, Horſe, and feedeth them, he tilleth the ground, he caſteth in his ſeede, and all vpon hope of a doubtfull harueſt: but almes is a ſeed to be ſowen, the crop and harueſt will certainly follow. Againe, If thou wilt bee a good Merchant, and an excellent vſurer, giue forth that thou canſt not keepe, that thou maiſt receiue that thou canſt not looſe: Giue a little, that thou maiſt receiue an hundred times as much: giue a temporall poſſeſſion for an euerlaſting inheritance.

Deu. 7.5
Gen. 15. 1.

What a folly is it (ſaith another) there

to

to lay vp thy goods from whence thou must depart, and not rather to send them before thee to the place where thou must go to inhabite. Let thy goods be where thy country is, hee that hoordeth vp treasure in earth, hast nothing to looke for in heauen: Why lookest thou vp to heauen where thou hath laid vp nothing? *Charge them that are rich in this world* (saith the Apostle) *that they bee not high-minded, and that they trust not in vncertaine riches, but in the liuing God, which giueth vs abundance of all things to enioy; that they do good, and bee rich in good worke, and ready to distribute and communicate, laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.* God hath ordained (saith one) for men two Crownes; for the poore the Crowne of Patience, for the rich the Crowne of Liberality. As the poore do depriue themselues of their Crowne by Impatiency and murmuring; so ought the rich by helping the poore, to striue to obtaine the Crowne of Liberality. Worthy is the example of the Primitiue Church, of whom it is said there was such order and charity amongst them *that none of them lacked; for as many as were possessours of lands* and

1. *Tim.* 6.

Acts 4. 34. 35.

and of houſes ſold them, and brought the price of the things that were ſold, and laid it downe at the Apoſtles feete, and it was diſtributed to euery one as he had need: The nũber of beleeuers at that time was about fiue thouſand. They liued in time of perſecution, they wanted the helpe of a good Magiſtrate. All Kings and Princes were enemies to the Church at that time, yet they tooke ſuch good order, and were ſo charitable that they ſuffered none to lacke among them. It is a ſhame then for vs to ſuffer any to want neceſſary ſuſtenance; wee (I ſay) liuing in the daies of peace and plenty vnder a Chriſtian King, hauing ſo many good Lawes for the prouiſion and reliefe of the poore. There is a memorable example of the Chriſtians vnder *Maximinus* the Emperour. In the time of famine many of the Heathens were preſerued and ſaued from death, by the mercy and liberallity of the Chriſtians, whereupon it came to paſſe, that thoſe which did deadly hate them before, did now require their helpe, and did openly confeſſe that the bowels of mercy were onely found amongſt Chriſtians, that therefore Chriſtian Religion was the true Religion, which taught her

worſhippers

worshippers true piety and godlinesse: The which, when *Iulianus* the Apostata, afterwards obserued and marked, least Christian Religion should bee the more esteemed, because of such incredible kindnesse and mercy, shewed to all sorts of people; *Iulianus* (I say) euery where erected Hospitals, and endewed them with yeerely reuenues. And hee setteth downe this reason of his purpose, writing to one *Arsatius* an Idolatrous Bishop: *It is a shame* (saith hee) *that the worshippers of the Gods should neglect their owne, when as the wicked Galileans* (for so he had wont to call Christians) *releiued not onely their owne, but also strangers; yea, euen the enemies of their Religion, and suffered none of their owne to beg from dore to dore.* The most vnhappy Nation of the Iewes, hauing no certaine resting place, nor any forme of Common-wealth, yet do they mainetaine and feed their owne, least they should be constrained to craue help from Christians. The French and Dutch Churches in this our Land, they set all their owne on worke, they suffer none to beg nor to want among them. The Papists our Fore-fathers, they did excell in liberallity to the Church and Common-

wealth,

wealth, in Hoſpitality and Almes to the poore: Wee haue many Monuments of their liberality amongſt vs, as Hoſpitals and Almes-houſes for the releiefe of the needy, with good Reuenues adioyned to them. Nay, the Papiſts adorned, beautified, and cloathed, their dumbe Idols and Images, and ſhall wee ſuffer poore people to want food and cloathing, which carry vpon them the liuely Image of God? All theſe examples are to our ſhame and condemnation, and ſhall bee iudges and witneſſes againſt vs at the day of the Lord. Wee profeſſe the glorious Goſpell of Chriſt, wee haue the light of Gods word ſhining before vs, wee haue daily Sermons and Exhortations ſtirring vs vp to the workes of mercy, wee haue many good and godly Lawes, agreeing to the Lawes of God, and to the true diſcipline of the Church, commanding and enioyning prouiſion and releiefe of the poore, forbidding all idleneſſe, commanding all to bee ſet a worke, and all that want to bee releiued, according to their neceſſity, and yet there be many idle perſons amongſt vs, many would worke and cannot get it, many though they do worke, labour, and toyle,

toyle, night and day, as much as may be, yet in reſpect of the hardneſſe of the times, all that they get will hardly prouide bread for them and theirs. Others there bee that cannot worke at all, and others but a very little, yet theſe in many places are little regarded or prouided for. Good Lawes wee haue, and in this place, I know there is good order and care taken for the poore. Here bee many meanes for their reliefe, which others want: And I know there bee many tender, mercifull, and pittifull hearts, pitying the needy eſtates of their brethren, ſtretching forth their hands to their releiſe; yet conſidering the hardneſſe of the time, and how vnmercifull and hard hearted ſome are, which yet are of great eſtate and ability, and conſidering alſo the multitude and great number of the poore, which increaſe daily. Your care your pitty, your liberallity, your collections and almes, publicke, or ſecret, had need bee more then ordinary: And therefore I beſeech you (deerely beloued) in the bowels of Chriſt, as the Elect of God, put on you the bowels of mercy, conſider your owne abilities, and the great neceſſitie of ſo many, and let it not grieue

you

you to helpe and releiue them, but freely, frankly, and cheerefully shew forth the fruite of your compassion, loue, and mercy to your distressed brethren, and especially you (Right Worshipfull Magistrates & Gouernours,) do your best endeuours according to your place and callings, to see this seruice and worke performed; by your counsell and example to perswade and draw as many as you can to this duty. And as for those that are rich; yet cruell, couetous, hard-heartd, and vnmercifull, compell and force them by rigour of Law, to giue that to good vses which they are vnwilling to giue at all. All the poore vnder your gouernement be they neuer so many, they are your cure and charge, you must see them prouided for, if any of them perish through your default, their bloud shall bee required at your hands. The good Minister is to be a mouth for the poore to speake and entreate for them, and also by his example as much as he may, to go before others in the duties of mercy: But the good Magistrate is not onely to bee a good mouth for the poore, but an hand, an eare, an eye, and a foote for them; to speake, to heare, to see, to go, to do what

lyeth

lyeth in him, both for the defence and reliefe of the poore. As God forbiddeth all cruelty and priuate reuenge in the ſixth Commandement; ſo he commandeth all care and meanes to preſerue the liues of our brethren; now releiſe of the needy is a meanes to preſerue life, he that releeueth not when he may, and when there is great neceſſity offendeth againſt this Commandement, and is a murtherer. *Non pauiſti, occidiſti*; thou haſt not fed (ſaith one) therefore thou haſt killed. A Lampe is quenched not onely by blowing it out, but by keeping away the oile to feed it: A fire is quenched, not onely by water but by keeping away wood from it; In a great drought many hearbs do die, not onely by plucking vp, but for want of watring; So, many poore people for want of food which they ſhould haue by the care of good Gouernours and charitable good people; many (I ſay) for want of meanes and prouiſion, doe decay, pine, and periſh, which is moſt ſhamefull, fearefull, lamentable, and intollerable in a Chriſtian State. But I nothing doubt of your care and dilligence to performe this ſo worthy and neceſſary duty: I know you are dayly put in minde

of

of these things, and therefore I will cease to vrge this point any further. Onely by the way let mee giue some few instructions and caueats, and some comforts to the poorer sort. These must know that God hath so ordained, and appointed in his prouidence, that there shall bee some poore as long as the world endureth. Let them therefore bee content with their state, seeing God (who knoweth what is best for them) hath so decreed it in his Wisedome: It may bee if they had riches they would abuse them in pride and wantonnesse; he can (if he see good) turne their want into plenty. Let them know that many worthy men haue beene in want and necessity; Let them take their pouerty as a crosse, and let them be patient and humble, the rather because sometimes their owne idlenesse and loosenesse of life hath caused it, let them repent of their sinnes past, let them take heed hereafter of pride, enuy, slothfulnesse, and vnlawfull shifts and meanes; Let them depend vpon God and cast their whole care vpon him, and though they bee poore in the world, let their chiefe care bee to bee rich in grace, in knowledge, and in faith, and so they shall

bee

bee ſure to bee greatly in the fauour of God: Let euery one of them ſay with the Apoſtle: *I haue learned in what ſtate I am, there-with to bee content; I can be abaſed, and I can abound, euery where in all things, I am inſtructed both to bee full and to be hungry, and to abound and to haue want, I am able to doe all things through the helpe of Chriſt which ſtrengtheneth mee.* Let them bee kind and pitifull to thoſe which bee in like caſe with them, ſeeing they are in the ſame miſery: Let them bee thankefull towards their Benefactors; and though ſome rich-men bee hard-hearted & vnmercifull to thē, let them not curſe, but bleſſe, and pray to God for them, who is able to mollifie and ſoften their hard hearts: for it may bee God in his iuſtice doth turne the hearts of men from them, becauſe they haue turned their eares and hearts from him: they haue beene hard hearted againſt God, againſt Gods word, and againſt their brethren, and therefore the hearts of others are iuſtly hardened againſt them. Let them remember and follow the example of poore *Lazarus*, which though the rich man dealt more cruelly with him thē did his dogs, & had no pitty at all of ſo poore *Phil. 4. 10. 12. 13*

a creature, yet this poore man did neither grudge, repine, nor curse: and therefore being full of faith and patience, he was receiued into *Abrahams* bosome. And finally, seeing that God hath such a great care of the poore in making so many Lawes for them, in giuing so many preceps for their reliefe, and taketh their cause to be his owne, and seeing he hath appointed Ministers to speake for them, and Officers and Magistrates; yea, Kings and Princes for their defence and reliefe: Let the poore (I say) bee carefull to serue & feare that God, which is so carefull of them; let them reuerence and loue the Ministers & louingly embrace that word which doth perswade, moue & prouoke all men to the duties of mercy, loue, & liberality; Let them honor the Magistrates who are appointed as fathers vnto them, who take care and watch, and take continuall paines to comfort and helpe them: And let them say in their soules, blessed be God for good Gouernours: And thus we haue heard many good parts of good Gouernours, that by their meanes the wicked are punished, the good are praised and countenanced, euery man possesseth his owne; oppressions and wrongs are

suppressed,

ſuppreſſed, the poore and needy are comforted and relieued, and all theſe benefits & duties this gracious Queene includeth in theſe words *Equity and Righteouſneſſe.* One duty yet remaineth, which is alſo a part of Equity, and that is to eſtabliſh and mainetaine true Religion; this is the firſt & chiefe duty of a good Prince, though I haue referred it to the laſt place. Good Princes are not onely to haue a care of iuſtice in puniſhing the wicked, & of mercy in defending the good, and releeuing the diſtreſſed; but alſo to plant and maintaine the worſhip of God in their Kingdomes. Thus much wee haue heard already, that Religion & Diuine Wiſedome belongeth to all ſorts & degrees of men, to rich and poore, to yong & old, to men, women & children, and moſt of all to Princes & Gouernours, who are to be giudes and ringleaders to others. We haue examples before our eyes of a religious Queene comming ſo great and long a iourny to be reſolued in the truth of religion, & repoſing the greateſt happines in true & heauenly wiſedome: Here alſo is the example of *Salomon* a mirrour of Religion and Diuine Wiſedom to all the world; who alſo planted and eſtabliſhed the true worſhip of

God in his Kingdome. We haue heard alſo that God is the authour of the callings of Kings and Princes, that they are in his ſteed and carry his Name and Image; & therfore they, of all others, are to be moſt Religious, & to be moſt carefull that the true God, who hath ſo highly aduanced them, may bee worſhipped and ſerued in their Kingdomes; And this is Equity and Righteouſneſſe to command & eſtabliſh the Law and Seruice of their Creator and Protector: And further wee haue heard, that it is the duty of Gouernours to ouerthrow and roote out all falſe worſhip, all falſe doctrine, hereſie, and idolatry: as all theſe are to bee remoued; ſo in ſteed of theſe, good Princes are to plant true Religion, & to eſtabliſh faithfull Teachers in their Kingdomes: They muſt be examples of Religion and Piety to others, they muſt guide their families ſo carefully, religiouſly, that they may be patternes and preſidents to others, If Religion be firſt in their owne hearts, & alſo planted in their houſhold and families, they will be alſo carefull that all the people committed to their charge may feare God, & be truely Religious. This is part of the counſell of *Iethro*, *Moſes* father in law, wiſhing him

that

that hee ſhould prouide not onely *men of courage, and iuſt men, hating couetouſneſſe, but alſo ſuch as feared God.* There be generall places in the Scripture, as; *Loue God with all thine heart, with all thy ſoule, with all thy ſtrength: Feare God, and keep his Cõmandements. Seeke for Gods Kingdome. Labor for the meat that neuer periſheth.* Theſe, & ſuch like commandements, & exhortations, as they belong to all Chriſtians, ſo alſo to Magiſtrates: They are keepers of both the Tables of the Commandements, & therfore to maintaine the one as well as the other: they muſt ſee as well the duties to God, performed to him, as the duties to mẽ one to another. They muſt haue a care not only of iuſtice, peace, & ciuil honeſty; but alſo of the ſincerity of Religion: The King is commanded to haue the book of the Law, *to reade in it continually; that ſo he may learne to feare both his God, and to keep al the words of the Law. Dauid* ſaith, *Be wiſe ye Kings, be learned ye Iudges of the earth, ſerue the Lord in feare, & reioyce in trembling, kiſſe the ſonne leaſt hee bee angry.* And in another place he ſaith; *Kings of the earth, all people, Princes, & all that iudge the world, yong men & maids, old men & children, let them praiſe the Lord: his Name is onely to bee exalted,* Exo. 18. 21. Deut. 17. 18. 19. Pſa. 2. 10. 11. 12. Pſa. 148. 11. 12. 13.

and his praise aboue the earth, & the heauens.

1. *King.* 2.3. *Dauid* before his death chargeth his son *Salomon, to walke in the Waies of God, and to keepe his Statutes, that so he might prosper in that he tooke in hand.* Princes we heard are fathers of the Country, of the Church, & Common-wealth: Now, the Apostle exhorts fathers to bring vp their children in the feare of the Lord. *Dauid Prepared a place for the Arke of God, and pitched for it a Tent, and gathered all Israel together to* Ierusalem, *to bring vp the Arke of God to his place which he had ordained for it; so he & they brought it with great ioy.* *Salomon* after he had built a famous house for God; *Hee blessed the people, hee praiseth the Lord, hee prayeth to God for those that should pray in the Temple.* Asah *destroyeth Idolatry, and commandeth his people to serue the true God; and they made a couenant to seeke the Lord God of their fathers with all their heart, and with all their soule, and whosoeuer will not seeke the Lord God of Israel shall be slaine, whether hee be great or small, man or woman, & they sware vnto the Lord with a loud voyce, and all* Iuda *reioyced at the oath.* Iehoshaphat *he walked in the waies of his father* Dauid, *& sought the Lord God of his fathers, and walked in his Commandments, and tooke away Idolatry, and sent forth*

1. *Chron.* 15.2.3.

2. *Chron.* 6.1.

2. *Chron.* 15.12.

2. *Chron.* 17.4.9.

forth Teachers with the booke of the Law of the Lord, who went about through the Cities of Iudah, *& taught the people. In time of distresse he prayed vnto the Lord, and proclaimed a fast throughout all* Iudah, *and humbled his soule and asked counsell of the Lord.* Hezekiah *repaireth the Temple, aduertiseth the Leuits of the corruption of Religion, the King and his Princes sacrifice in the Temple, he cõmandeth the Passe-ouer to be kept, & exhorteth his people to returne to the Lord.* Good *Iosiah destroyeth Idols, repaireth the Temple, took away all the abhominations out of all the countries that pertaine to the children of Israel, & compelled all that were found in Israel to serue the Lord their God.* Nehemiah *reproueth, and reformeth the prophanation of the Sabboath.* The Lord stirred vp *Cyrus* King of *Persia,* to build him an house in *Ierusalem*: And see the zeale of that King in furthering the building of that house. *Nebuchadnezzar maketh a decree that euery People, Nation, and Language, which speake any blasphemy against the God of* Shadrach, Meshech, *and* Abednego, *should be drawne in peeces, & their houses should bee made a Iakes, because there is no God that can deliuer after this sort.* Darius *maketh a Decree that in all the Dominions of his Kingdome men tremble and*

2. *Chron.* 29. & 30

2. *Chron.* 34.

Nehe. 13.

Ezra 1.

Dan. 3. 29.

Dan. 6. 26.

feare before the God of Daniel, *for hee is the liuing God, and remaineth for euer.* The
Ionah 3. King of *Ninive* after hee heard the Preaching of *Ionah, hee beleeued God, hee proclaimed a fast, and commanded his Subiects to cry mightily vnto God, and to turne from their euill way.* Thus wee see by all these examples that good Princes are to haue a care of Religion both in themselues and others. And here is a further blessing of a good King, that wee haue not onely by his meanes, iustice, peace, and ciuill honesty, protection of body and goods; but also true Religion, and the worship of the true God, and the Gospell of Christ commanded, and enioyned, and established amongst vs by many good Lawes and Statutes.

Now for a conclusion of the duties of good Gouernours, let them remember these counsels, directions, and examples. A worthy King by his last Will gaue this aduise to his son and successour, saying; Be deuout in the seruice of God, bee in heart pittifull, & charitable to the poore, & comfort thē with thy good deeds, keep the good Lawes of the Realme, take no Subsidies, nor releise of thy Subiects, but vpon vrgent necessity, & for to profite the

Common-

Common-wealth vpon iuſt cauſe voluntarily. *Iulius Pollux*, Gouernor of the Emperour *Commodus* in his youth, giueth him theſe titles, calling him Father of the people, Gentle, Louing, Merciful, Wiſe, Iuſt, courteous, Couragious, deſpiſing Mony, not ſubiect to Paſſion, but commanding ouer himſelfe, ouercomming Luſt, vſing reaſon, quick of cõceit, Sober, Religious, careful! for his Subiects, Conſtant, no deceiuer, adorned with Authority, ready in his affaires, prouided to doe well, ſlow to reuenge, Affable, gracious in ſpeech, open-hearted, a louer of the vertuous, deſirous of peace, valiant in warre, an example of good manners to his ſubiects, a maker of good lawes, and an obſeruer of the ſame. There was a worthy Table (as is recorded) found at *Thebes*, by *Marcus Aurelius*, and at his death giuen to his ſonne as a precious Iewell, conteining theſe proteſtations and ſentences following: I neuer exalted the proud rich man, neither hated the poore that was iuſt: I neuer denied iuſtice to the poore for his pouerty, neither pardoned the wealthy for his riches: I neuer benefited nor gaue reward for affection, nor puniſhed for paſſion onely: I neuer ſuffered

euill

euill to eſcape vnpuniſhed, neither goodneſſe vn-rewarded: I neuer committed the execution of manifeſt iuſtice to another, neither determined that which was difficult by my ſelfe alone: I neuer denied Iuſtice to him that asked it, neither Mercy to him that deſerued it: I neuer puniſhed in anger, nor promiſed benefite in mirth: I was neuer careleſſe in proſperity, neither faint-hearted in aduerſity: I neuer did euill vpon mallice, nor committed villany for couetouſneſſe: I neuer opened my gate to the flatterer, nor gaue eare to the backe-biter: I alwayes ſought to be loued of the good, and feared of the wicked: Laſtly, I alwayes fauoured the poore, that were able to doe little, and God, who was able to do much, fauoured me.

A mirrour for Magiſtrates, a patterne for Princes, and happy are they that in the end of their gouernement can truely ſay thus: at leaſt let Gouernours ſtriue and endeuour to the vtmoſt of their power, to learne and practiſe theſe leſſons, and to performe all other duties of their callings.

And thus we haue heard the chiefe and principall doctrines concerning the Magiſtrate,

giſtrate, as the neceſſity, authority, and dignity, and duty of their callings. This doctrine is neceſſaey and profitable often to bee vrged, and ſerueth for many good vſes. By this the Magiſtrate may be encouraged and comforted in the execution of all the parts of his calling, hauing his allowance and warrant from God. By this hee is ſtirred vp and prouoked to zeale, and religion, and holineſſe of life, ſeeing hee carrieth vpon him the name, the place and Image of God. By this doctrine he may ſee the greatneſſe, the difficulty, and the heauy burden of his calling, which may bee a cauſe ſufficient to humble him in the ſight of God and men. In conſideration wherof he may ſay with the Apoſtle, *who is ſufficient for theſe things?* And let him pray with *Salomon*; *Giue vnto thy ſeruant an vnderſtanding heart, to iudge thy people, that he may diſcerne betweene good and bad: For who is able to iudge this ſo mighty a people?* This doctrine ſerueth alſo to reproue, conuince, and condemne all rebels, traytors, and ſeditious ſpirits, which make inſurrection againſt their lawfull Soueraigne. And hereby all good ſubiects are encouraged to loue, honour and obey their lawfull Rulers; and with this

1. *King.* 3.

Queene

Queene, to bleſſe and praiſe God for the happineſſe of good Gouernement. And conſidering the manifold bleſſings which wee receiue by good Rulers, as Iuſtice, peace, puniſhment of euill doers, defence againſt forraigne and domeſticall foes, reliefe for the poore, comfort to the good, fruition of liberty, yea freedome of the Goſpell, and true Religion. Conſidering (I ſay) ſo many and ſo great benefites which wee enioy vnder Chriſtian Magiſtrates, let vs all, with this Queene, bleſſe God for ſo happy gouernement. And indeede all true *Engliſh* Chriſtian hearts haue iuſt cauſe to reioyce and praiſe God for his Maieſties happy reigne amongſt vs, both for his entrance and continuance. What feares? what perplexities, and doubts had we at the death of our late Soueraigne? What boaſting, what hopes and triumphing of the Aduerſaries? who made account they had that day which they long looked and gaped for.

They had ſpoken it often, and thought it often in their hearts, ſaying and thinking with *Eſau*; *The dayes of mourning for my father wil come ſhortly, then wil I ſlay my brother Iacob.* The beſt had cauſe to feare, in reſpect

Gen. 27. 41.

of

of the horrible and manifold ſinnes of the Land, deſeruing ſuch a iudgement. But bleſſed bee God, who cared for vs, though we little cared for him: He preſently prouided another gracious Soueraigne for vs, the next in bloud, a Chriſtian Prince, a man of wiſedome and experience in Gouernement. After *Moſes* ſucceded *Ioſuah*, after *Dauid Salomon*.

Let vs ſay with the Prophet: *Thou haſt ſaued vs ô Lord from our aduerſaries, and haſt put them to confuſion that hate vs: therefore will we praiſe God continually, & will confeſſe thy name for euer.* It may be ſaid of diuers other Countries: *There is no peace to him that goeth out and in amongſt them, but great troubles are to all their inhabitants.* But it may be ſaid of vs as the Lord ſaith to *Dauid: Behold a Sonne is borne to thee, which ſhall bee a man of reſt: for I will giue him reſt from all his enemies round about, therefore his name is Salomon. And I will ſend peace and quietneſſe vpon Iſrael in his daies, &c.*

Pſal. 44. 7. 8. 2. *Chro.* 5. 1. *Chro.* 22. 9. 10 *&c.*

And that which the Prophet *Ieremy* ſpeaketh, is fulfilled amongſt vs: *Behold the dayes come* (ſaith the Lord) *that I will raiſe vnto Dauid a righteous branch, and a King ſhall reigne and proſper, and ſhall execute iudgment and iuſtice in the earth.* *Ier.* 23. 5. 6.

In

In his daies Iudah ſhall bee ſaued, and Iſraell ſhall dwell ſafely. How much are wee beholden to God, that ſo ſoone and ſuddenly turned our ſorrow and feare into ioy and gladneſſe, and doth ſtill continue and confirme the ſame vnto vs? Though
Pſa. 30. 5 *weeping was in the euening, yet ioy came in the*
Pro. 25. *morning. As the cold waters to a weary ſoule,*
25. *ſo good newes from a farre countrey did cheere*
Pſa. 147. *and refreſh our hearts. Wherefore praiſe*
12. 13. 14 *the Lord, ô Ieruſalem, praiſe thy God, ô Sion,*
19. 20. *for he hath made the barre of thy gates ſtrong, and hath bleſſed thy children within thee: Hee ſetteth peace in thy borders, and ſatisfieth thee with the flowre of Wheate: Hee ſheweth his word to Iacob, his ſtatutes and his iudgements to Iſrael. He hath not dealt ſo with euery Nation, neither haue they knowne his iudgements. Praiſe yee the Lord.* O that we had hearts to think ſeriouſly of theſe benefits which we enioy vnder his Maieſty, and that we were truly thankfull for them: then might we hope for the continuance and increaſe of theſe bleſſings: *But our iniquities haue*
Ier. 5. 25 *turned away theſe things, and our ſinnes haue hidden good things from vs.* O that we had ſuch hearts and tongues that wee might continually with ioy ſay in our ſoules: Bleſſed be God for his ſo great and vnde-

ſerued

ſerued bleſſings beſtowed vpon this ſinfull land: bleſſed be his name for all good Lawes, good Gouernours, and good Gouernement vnder his gracious Maieſtie.

One thing more I obſerue worthy of commendation, both in this Queene, and in *Salomon*: It is worthy of memory in her that ſhee made choyce of ſuch a Teacher and Schoole-maiſter: And indeede ſhee could not at that time make a better choyce in the world. *Dionyſius* made choyce of *Donatus* for his Schoole-maiſter in Grammer, and *Victorinus* for Rhetoricke, and *Gregery Nazianzene* for Theology. *Theophraſtes* made choyce of *Ariſtotle* to be his teacher: *Ariſtotle* made choyce of *Plato*, and *Plato* made choyce of *Socrates*.

Theſe were all wiſe in their choyce, but this Queene goeth beyond them all, chooſing *Salomon* for her Teacher, who excelled all men in the world, both in humane and Diuine wiſedome. And as ſhe made choyce of him, ſo ſhe was content to bee taught by him, and profited much by his inſtructions, as wee haue already heard. Yea ſhe ſo profited, that in ſome ſort ſhe teacheth him, and putteth him

him in minde of his duety: Shee remembreth Gods mercies towards him, and admoniſheth him of the end of his place and calling.

And it is worthy of commendation in *Salomon*, that as hee was willing to teach her, ſo he is content to bee taught by her. And if *Salomon* had but remembred this her admonition, it might haue beene a pretious preſeruatiue againſt thoſe horrible and groſſe ſinnes, into which he moſt fearefully fell in his old dayes. But he forgot the loue and mercies of God towards him, he forgot his high place and dignity, he forgot the end why God had placed him, and the rules of Equity and Righteouſneſſe. Yet this is worthy of commendation in him, that at this time hee doth not, as ſome would haue done, reiect the admonition of this woman, being farre his inferiour. He might haue ſaid; Doeſt thou take vpon thee to teach me, ſeeing thou cameſt to learne of me? I know my duty wel enough, I need no teaching. But *Salomon* doth take in good part her good counſell, and doth ſtill moſt louingly and kindly entertaine her.

From hence we are to learne, that wee muſt be content to receiue good counſel, admonition,

admonition, and inſtruction from any, though they be farre our inferiours. Such as bee truely humble and lowly in their owne eyes, are content to receiue good doctrine from meane perſons: they are not aſhamed to learne of any, yong or old, learned or vnlearned, good or bad, men or women, they are not aſhamed to confeſſe their ignorance, wants and infirmities, they do not contemne the plaine ſtile of teaching, which is agreeing to Scripture: they can be content to receiue good drinke, not onely in cups of gold & ſiluer, but alſo in cups of pewter, wood and ſtone.

Worthy is that counſell of an ancient Father: There is no age (ſaith he) too late to learne that which is needfull; and though it bee more fit for old men to teach then to learne, yet it is better to learne then to be ignorant. Another ſaith, It is a thing I deſire, and is moſt worthy, to learne euen to my laſt age, becauſe that no age is ſo ſufficient to learne throughly all that we need. Againe ſaith another, Be willing to learne of all that which thou knowneſt not thy ſelfe; becauſe humility can make that common to thee which Nature hath made proper to any: thou *Auguſtin.* *Gregory.* *Hugo.*

shalt be wiser then all, if thou bee willing to learne of all: they are most rich of all, which receiue from all. *Moses* was content to hearken to the couusell of his Father-in-law in chooſing officers to be assistant to him in his great charge. *David* receiueth and accepteth the counsell of *Abigail* a woman, and blesseth her in her counsell. *Naaman* the *Syrian* hearkeneth to the counsell of his maid, wishing him to send to *Elisha* for the curing of his leprosie; and the same noble man obeyed the counsell of his seruants aduising him to do as the Prophet bad him. The blessed virgin was content to receiue instruction from the Sheapheards, of those things which shee knew before. *Apollos*, an eloquent man, mighty in the Scriptures, instructed in the way of the Lord, feruent in the spirit, is content to receiue further instruction from *Aquila* and *Priscilla*, which were far his inferiors. The Apostle wisheth the *Colossians* to put *Archippus* in mind of his duty, wishing them to say to *Archippus*: *Take heed to the Ministery that thou hast receiued in the Lord, that thou fulfill it.*

Exod. 18

1. *Sam.* 25.

2. *King.* 5 3. 13.

Luke 2. 19.

Act. 18. 24. 25. 26.

Col. 4. 17

The vse of this doctrine is chiefly for reproofe of proud and scornfull persons, which either scorne all instructions, or at least

least they reiect the counsels of meane persons, and of their inferiours. Gouernours scorne to learne of their subiects, the old disdaine to learne of the yonger, parents wil not hearken to their children, nor maisters to their seruants: Ministers scorne to receiue admonition from the people; yea from their fellow-ministers, if they be of meaner gifts, or lesse account in the world. And this is the cause that so many holy counsels and Sermons of godly Ministers are reiected, or little regarded, because they themselues are men of no great estimation in the world. Worthy is that example of the Eunuch, Treasurer of *Æthiopia*, who did so willingly hearken to *Philip*, and kindly entertaine him: for this noble man reading the Prophet *Esay* in his Chariot, being demanded of *Philip*, if he vnderstood that hee read: hee did not taunt nor scorne this poore Preacher, but confessed his ignorance, & willingnesse to learne, and kindly entertained *Philip*, & took him into the chariot with him. It is pride of heart, and want of humility, that causeth men to scorne good instructions from meane persons, The Lord sendeth such proud men to the very beastes, to learne from them. *Acts* 8. 30. 31.

Isay. 1.3. *The Oxe knoweth his owner* (saith he) *and the Asse his Maisters cribbe, but Israel hath*
Ier. 8.7. *not knowne.* Againe, *the Storke in the Aire knoweth her appointed times; the Turtle, the Crane, and the Swallow, obserue the time of their comming, but my people knoweth not the*
Iob. 12.7. *iudgement of the Lord.* And *Iob* saith; *Aske now the beasts and they shall teach thee, and the fowles of the heauen and they shall tell thee.* Our Sauiour Christ, to draw his Disciples to humility, setteth a child before them to bee their Teacher, saying:
Mat. 18. 3.4. *Verily I say vnto you, except yee bee conuerted and become as little children, ye cannot enter into the Kingdome of heauen; whosoeuer therefore shall humble himselfe as this little child the same is the greatest in the Kingdome of heauen.* Wee must bee lowly, tractable, docible, and willing to learne, as good children are. *Salomon*, so excellent a man, so extraordinarily wise, so famous in all learning, is content to receiue the instruction and admonition of this woman, a stranger, his scholler, nothing comparable to him in any grace, yet doth hee take in good part her counsell, teaching him nothing but that which he knew well enough before.

And thus at last we haue gone through

and

and finiſhed, as wee could, this ſhort, ſweete and worthy Story, wherein wee haue laid before our eyes an example of a bleſſed Queene, of a bleſſed Hearer, of a bleſſed Teacher, and of a bleſſed King. Now the Lord, the moſt wiſe God, the Father of all good giftes, make vs all the true children and ſchollers of true Wiſedome, that wee may eſteeme that as our chiefe felicity in earth; that ſo the King in ruling, the Nobles and Magiſtrates in aſſiſting, Miniſters in teaching, People in hearing and obeying, may bee truely bleſſed in this life, and fully bleſſed for euer in the life to come, in the place of eternall bleſſedneſſe, in the Kindome of the true *Salomon* CHRIST IESVS who ſitteth at the right hand of his Father, and with Equity and Righteouſneſſe ſhall iudge the quicke and dead at his appearing.

Amen.

FINIS.